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Prime Matter and Physical Science*

ALBERT G. A. BALZ

In the *Timaeus*, Timaeus, having affirmed that creation is mixed, being made up of necessity and mind, proposed to renew the inquiry concerning the universe, having implored God to bring him to the haven of probability. In the earlier inquiry, he tells us, two classes had sufficed—the unchanging intelligible patterns and the generated and visible imitations of the patterns. But now the argument requires a third factor. This is the receptacle, and is in a way the nurse of all generation. The receptacle of form, which is to receive all forms, should have no form. It is then not to be identified with earth or fire or water or air. It is an invisible and formless being which receives all things and in some mysterious way partakes of the nature of the intelligible and is most incomprehensible.

Now whether or not Timaeus solved the problem he set before himself, he seems to me to have expressed a train of inquiry of persistent interest to the metaphysician. It is doubtful that modern physical science has solved Timaeus' problem. It seems to me that it has at least illuminated it. I propose, in this essay, to deal speculatively with the question: what interest have the constants of physics for the metaphysician? In so doing, it is proposed to consider some historical questions concerning matter and prime matter.

It is regrettable that the term *matter* should have become a part of the terminology of physical science. To avoid confusion in what follows terms such as *corporeal* and *corporeality* rather than *matter* and *materiality*, will be used in reference to the enterprises of the physical sciences. It is herein assumed that the traditional term, *matter*, in the sense of prime matter, represents a factor in metaphysical analysis that persists throughout the history of thought, whatever words, such as receptacle with Timaeus, have been used to designate this factor. The term *matter* will be used in the sense of *prime matter*, or, at any rate, in a sense similar to its meaning in many historical systems.

* Presidential address delivered (in highly abbreviated form) before the Fifty-second Annual Meeting of the Eastern Division of the American Philosophical Association at Boston University, Boston, Massachusetts, December, 27-29, 1955.

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This is not to say that prime matter will be used in strict accord with its meaning in any particular historical system, such as the Aristotelian, the Thomistic, or the Cartesian.

The question of this essay can then be re-stated. What is the significance of the constants of physics for metaphysics? What significance have the constants of physics for the notion of prime matter in metaphysical analysis? Can any historical relation between them and historical speculations be disclosed?

It is important to note more precisely what these questions mean—or rather, what they do not mean. We are not concerned with the constants as such. We are concerned, rather, with this, that physicists declare that there are constants, whatever these constants may be. It may be that a factor, now affirmed by physics to be a constant, may disappear from the findings of physics at some later date. It is assumed, however, that physics will continue to affirm that in some sense there are constants.

Bertrand Russell, in a recent book,¹ quotes from Eddington the latter's list "of the primitive constants of physics":

The charge of an electron
The mass of an electron
The mass of a proton
Planck's constant
The velocity of light
The constant of gravitation
The cosmical constant

Russell then adds the following comment:

These constants appear in the fundamental equations of physics, and it is usually (though not always) held that no one of them can be inferred from the others. Other constants, it is held, are theoretically deducible from these; sometimes the calculation can be actually made, sometimes it is as yet too difficult for the mathematicians. They represent the residuum of brute fact after as much as possible has been reduced to equations. . . . It should be observed that we are much more certain of the importance of these constants than we are of this or that interpretation of them. Planck's constant, in its brief history since 1900, has been represented verbally in various ways, but its numerical value has not been affected by such changes. Whatever may happen to quantum theory in the future, it is virtually certain that the constant h will remain important. Similarly as regards e and m , the charge and mass of an electron. Electrons may disappear completely from the fundamental principles of physics, but e and m are pretty certain to survive. In a sense it may be said that the discovery and measurement of these constants is what is most solid in modern physics

It is reported that Eddington thought that any authentic law of nature is likely to seem irrational to rational man; and that, for this reason, Planck's quantum principle is probably a genuine law of nature.² I am not certain as to the significance of such an attitude. For present purposes, however, I take it to mean that the physicist is unable to assign any reason as to why the constants of corporeality are just what they are and not other than they are. If they are residua of brute fact, they must be accepted. They have the values that they are found to have. Why Planck's constant, numerically expressed, should be just the small number that it is, rather than a larger or a still smaller number, is not explicable, at least not for physics. Its irrationality—or, as I would prefer to say,—its nonrationality expresses the fact that it is unaccountably there in the reckonings of physics with things in its domain and by means of the instruments and governing ideas of its inquiries. This unaccountability, however, should be no small part of the metaphysician's interest in the constants enunciated by physics. Indeed, it may be of equal interest for the theory of knowledge. It is pleasant to conjecture that Timaeus would be intensely interested in all this.

Poincaré³ remarks that, if observation instructs us that a certain quantity is a constant, we have a choice between two ways of viewing this. On the one hand, we can admit that there is a law which dictates that this quantity cannot vary. But it can be said that it is by chance that the law is found to have, over the centuries, such and such a value rather than another, and this value is conserved. This quantity can then be called an *accidental* constant. On the other hand, we can admit on the contrary that there is a law of nature which imposes on this quantity such a value and not another. On this alternative we could call a constant *essential*. In either case, however, there is something presented to us that is seemingly unaccountable. The law is the law that is found out and declared to be a law. Or the value of the constant, whether or not imposed by the law, is something found out and declared to be a law. Or the value of the constant, whether or not imposed by the law, is something found out and declared to be the value that it is.

We have, then, the assurance of physics that in its domain, the domain of corporeality, there are constants. At any rate there are constants in its equations. These are said to be what is most solid in modern physics. But physics is an existential science. Its equations are referred to a region of existence and physics assuredly purports to make reports concerning it. Presumably its equations represent the

nature of that domain or represent something about it. If the equations of physics are true, they are true *about* nature or a part of nature, *about* things and events, *about* the domain of corporeality, perhaps *about* Timaeus' receptacle. The constants that repeatedly emerge in the equations represent, correspond to, or point to brutally residual factors alleged to be independently there in the domain which physics claims as its own. If physical science, while mathematical, nevertheless differs from mathematics, if it is *about* existence, then, unless physical science is merely an irresponsible fairy tale, its findings of constants must be of capital import for any philosophical position whatever. If *esse* is *percipi*, then physics with its constants says something about perceptions or about a portion of the field of perceptions. If all that exists are consciousnesses, and physics is somehow a part of the stream of events in a consciousness or in consciousnesses even though the physicist does not realize that this is what his equations are about, its constants nevertheless represent brutally residual factors in what does exist, in this case consciousness. If the world of things in space and time be regarded, in some ontology, as a set of appearances to be distinguished from reality, and if physics be then a science of appearances, then its constants represent factors in the appearances and its equations are about the set of appearances, even if physics be not about reality. Unless physics can be dismissed as a romance whose domain of reference is a never-never land, its claim to disclose constants cannot be dismissed from philosophical reckoning. The philosopher must choose. Either he must dismiss physics, with what is said to be most solid in it—and this seems preposterous—or else his reflections upon physical science cannot omit from his metaphysical speculations the constants that physics purports to reveal.

This does not seem to me to be set aside by some special views concerning the source of the constants. There are, I believe, interpretations to the effect that the so-called constants are due to the instruments of measurement and other agencies employed by the physicist. The constants are not representative of something in what physics talks about but arise because of particular conditions surrounding the process of inquiry and the formulation of results. I am doubtful whether such an interpretation can be sustained. The physicists, the instruments, the brute sense data all exist. They seem to be part of what exists. Such an interpretation, it would seem, re-locates the problem for metaphysical speculation rather than causes it to vanish magically. In any case, this interpretation is a philosophy about physics, it is not physics and what physicists as physicists seem to assert. The constant of the velocity

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of light *in vacuo* seems to involve statements about the nature of light, and so of a region of existence, rather than about measuring rods. In any case, and for momentary purposes, I promise to neglect this measuring-rod type of interpretation. I assume, then, that physics is about existence or a portion of it, and its constants no less than its laws reflect something about the nature of existence or that portion of it.

After an earlier draft of this paper had been completed, certain writings of Sir Edmund Whittaker came to my attention. In his *Turner Lectures* he uses the rather striking expression, *Postulates of Impotence*. He writes as follows:

In recent years natural philosophy has become more and more concerned with the recognition of *things which it is not possible to do*: as we have seen, the whole of physics can be derived from certain *postulates of impotence*.⁴

In a section of which this phrase forms the title, he writes:

The Postulate of Relativity asserts as a general law of nature, the impossibility of recognizing absolute velocity. "It is impossible to detect a uniform translatory motion, which is possessed by a system as a whole, by observations of phenomena taking place wholly within the system"; it bears a certain family likeness to other propositions on which important branches of physics have been based, such as the postulate of thermodynamics (from which a great part of physical chemistry is derived), "It is impossible to derive mechanical effect from any portion of matter by cooling it below the temperature of the coldest of the surrounding objects"; or the postulate (which may be made fundamental in mechanics) of the impossibility of "perpetual motion"; or the postulate (which plays an important part in the explanation of homopolar bonds in chemistry) that "It is impossible at any instant to assert that a particular electron is identical with some particular electron which had been observed at an earlier instant"; or the postulate of Imperfect Definition in quantum mechanics, "It is impossible to measure precisely the momentum of a particle at the same time as a precise measurement of its position is made." Each of these statements, which I have called *Postulates of Impotence*, asserts the impossibility of achieving something, even though there may be an infinite number of ways of trying to achieve it. The whole of electric and magnetic science can be founded on a single postulate of impotence, namely: "It is impossible to set up an electric field in any region of space by enclosing the space in a hollow conductor of any shape or size and charging the outside of the conductor"; for from this single datum, combined with another postulate of impotence, namely, that of relativity, it is possible to derive mathematically, first, the inverse-square law of forces between electric charges at rest, then (by considering these charges in motion relative to an observer) to deduce the existence of magnetic force, and finally to obtain in Maxwell's form the general equations

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of the electromagnetic field. Professor E. A. Milne's cosmological theory may be derived from another charming Principle of Impotence, namely: "It is impossible to tell where one is in the universe"; while the "Perfect Cosmological Principle" of Bondi and Gold adds to Milne's Principle the further clause "and it is impossible to tell the cosmic time."

A postulate of impotence is not the direct result of an experiment, or of any finite number of experiments; it does not mention any measurement, or any numerical relation or analytical equation; it is the assertion of a conviction, that all attempts to do a certain thing, however made, are bound to fail. We must therefore distinguish a postulate of impotence, on the one hand, from an experimental fact: and we must also distinguish it, on the other hand, from the statements of Pure Mathematics, which do not depend in any way on experience, but are necessitated by the structure of the human mind; such a statement as, for instance, "It is impossible to find any power of two which is divisible by three." We cannot conceive any universe in which this statement would be untrue, whereas we can quite readily imagine a universe in which any physical postulate of impotence would be untrue.

It seems possible that while physics must continue to progress by building on experiments, any branch of it which is in a highly developed state may be exhibited as a set of logical deductions from postulates of impotence, as has already happened to thermodynamics. We may therefore conjecturally look forward to a time in the future when a treatise in any branch of physics could, if so desired, be written in the same style as Euclid's *Elements of Geometry*, beginning with some *a priori* principles, namely, postulates of impotence, and then deriving everything else from them by syllogistic reasoning.⁵

In another place, Whittaker says of the postulates of impotence that

These are not hypotheses of a positive nature about the structure of the world around us, but statements of a negative character, to the effect that something is impossible.⁶

In the philosophy of science, he adds,

... a postulate of impotence occupies a peculiar position. It is not a direct inference from experiment, such as is met with in experimental physics; nor is it, like the theorems of pure mathematics, a necessary consequence of the structure of the human mind; nor is it again, like most of the hypotheses of theoretical physics, a creation of the free intellect: it is simply the statement of a conviction that all attempts to do a certain thing, however made, are bound to fail. The postulates of this type already known have proved so fertile in yielding positive results—indeed a very large part of modern physics can be deduced from them—that it is not unreasonable to look forward to a time when the entire science can be deduced by syllogistic reasoning from postulates of impotence.⁷

Referring to Eddington's Principle,⁸ Whittaker points out that some recent cosmological theories hold that so-called constants of nature are not absolutely constant, as they are if calculated in accordance with Eddington's ideas, but that the constants are increasing or decreasing, "depending in one way or other on the age of the universe at the time when they are measured." Now whether the constants are absolutely constant or whether they change does not seem to alter the interest of metaphysicians in them. For presumably, if they increase or decrease, and change in a systematic way, they assuredly represent factors brutally residual in existence.

I can only accept at their face value the statements of theoretical physicists. I propose to lump together the residuum of brute fact of Russell's statement, the constants, and Whittaker's postulates of impotence. They all refer to the physical universe, to existence, and its actual order, to what may be called the domain of corporeality that is the concern of physical science. They—the residuum, the constants, the postulates,—appear to be, first of all, limiting or restrictive factors inherent in the domain of corporeality. They define, if not completely, then so far as they go, limitations with respect to existential compossibility. They seem to point to what *cannot* happen even if they do not fully disclose what can or will happen. If physics says that nothing can have—at any rate at a given stage in the aging of the universe—a velocity greater than that of light *in vacuo*, then a certain limitation concerning the domain of corporeality has been established. So long as physics says this, every prediction must be in accord with it. If any of the postulates of impotence are true of existence, then so many as are true, while defining existential impossibilities, set restrictions upon possibility.

Let us distinguish between possibility as such and existence as the domain of corporeality. It will be understood that I am not now considering the problem of the status in being of the possibles. We do, however, speak of possibles. Such terms as ideal natures, forms, ideas, or eternal determinate natures not invented by me, as Descartes expressed it, are variant expressions. We do distinguish between what is possible and what exists, what is actual, what is existentially enacted. For the sake of brevity, and without ontological commitment, we may refer to the abstract possibles as the domain of essences, and to existence as the domain of existential enactment. Mathematics, presumably, is concerned with and discourses about the domain of essences, of abstract possibles as such, whatever they are thought to be in this or in that philosophical system. Now theoretical physics, it would seem, in

view of its constants and postulates of impotence, points to the apparently brutally residual fact that the domain of corporeality as the domain of existential enactment is a highly restricted one. Planck's constant or its numerical value, if it be true of the world of existential enactment, certainly implies that nothing can occur in that world the occurrence of which would contravene that constant. But Planck's constant, as a number, is presumably no better and no worse than any other number in the illimitable domain of essence. In that domain it is not privileged. If that number, however, or Eddington's fine-structure constant as the number 137,⁹ represent brutally residual factors of existence, they are in that sense privileged. If these numbers represent something about the very grain of existence, they represent conditions that events must meet if a possible is to be existentially enacted. They seem, to this extent, to point to something ultimate in that world to which physicists refer, whether one philosopher calls this world matter or another calls it a portion of the process of experience. If the velocity of light be a constant, if its numerical value be such and such, then physics to that extent reveals that there are abstract possibles or essences that we can discourse about which are debarred from receiving corresponding existential enactment in the domain of corporeality. Either this is the case, or else physics would be a fairy tale concerning once upon a time in never-never land. We may recall Whittaker's statement, quoted above, that we can quite readily imagine a universe in which any physical postulate of impotence would be untrue. A ballet of angels may dance upon the point of a needle, but if they do, the choreographer of their dance, if the needle is in this world, would have to take account of constants and postulates of impotence. If physics can be trusted, it reports that within its domain of reference there are factors, immanent structural features, resident within and characterizing existence itself, which operate restrictively, selectively, limitatively. So far as they go, the constants and postulates distinguish between what can exist and what cannot be existentially enacted, although both what can be and cannot be existentially enacted are equally possibles in the domain of essence with which the human mind can be concerned. We can certainly imagine a world in which there is light but light with a velocity greater or less than that which physics reports to obtain in the universe which seems to be at hand. We can conceive of a world in which there are happenings accurately represented in an equation which does not satisfy the conditions represented by Planck's constant. But such happenings, if they do occur, at least don't occur in the existential domain to which physics assigns that constant. They

don't and won't occur because they can't occur. Thus the constants and postulates of impotence, as factors of existence standing over against the illimitable field of the abstract possibles, contribute to the definition of restrictions upon the actualization of possibles. It would appear that there are essences—perhaps infinities of them—which are denied the privilege of enactment in this domain. It is interesting to recall a text of St. Thomas. He says: "God has knowledge of not-beings. Nevertheless not-beings have not all the same relation to His knowledge. For those things which neither are, nor shall be, nor have been, are known to God as possible to His power. Wherefore He knows them, not as existing in themselves in any way, but as merely existing in the divine power."¹⁰

In some sense then, the physical domain stands over against the domain of abstract possibility as though receptive of some sets of essences but unreceptive of others. Let us revert to the *Timaeus*, recognizing that Plato is seeking only for likely stories, for the haven of probability, but freely adapting these for present purposes. Now *Timaeus* has urged that that which is to receive all forms should have no form. The mother and receptacle of all created and visible and in any way sensible things, he says, is not to be termed earth, or air, or fire, or water, or any of their compounds or any of the elements from which these are derived. Rather, it is an invisible and formless being which receives all things. In some mysterious way it partakes of the nature of the intelligible, and is most incomprehensible. Let us freely take advantage of *Timaeus*' statement. Suppose we take him to mean that the receptacle is literally formless, and take this to mean that it has no intrinsic, constitutive nature, that it is characterless and uncharacterizable. Then the responsibility for a world of things, an ordered cosmos, must wholly be that of the demiurge. He has selected the heavenly patterns that, so to speak, when imposed upon the receptacle has brought into being *this* cosmos. The expression, *this* cosmos, is important. Presumably, the demiurge could have brought into being another cosmos, other than *this* cosmos. To account for the fact that the cosmos is *this* one, rather than another, we must look to the selective action of the demiurge, for at this extreme the receptacle could not have imposed any restrictions upon the creativity of the demiurge. (Please recall that I am taking advantage of *Timaeus*—I am not considering what Plato may really have intended.) If we assume that the demiurge's selection of patterns was governed by the idea of the best, then *this* cosmos could well be what the final words of the dialog

say it is—the greatest, best, fairest, most perfect—the one only-begotten heaven.

Another situation, confronting the demiurge, is imaginable. Suppose that the receptacle, the nurse of all generation, is not without immanent character. Suppose that it has an intrinsic grain or structure, an inherent constitutive attribute, as Descartes might aver. Then the demiurge, although still selecting teleologically from the patterns, would confront restrictions not of his own making, unless he is the author of the receptacle as well. But even if he is its author, once the receptacle is there, he must select among the patterns from those that the receptacle can receive. The receptacle, with its inherent character, would be like an artist's medium, the intrinsic nature of which limits possibilities. Surely, woodcarvings are limited by the nature of wood, marble statues by the nature of marble, music by the nature of sound. The receptacle would be receptive to some forms, but would repel others. The latter would be possibles, but not possible for actualization in *this* receptacle. The receptacle would operate as if there were postulates of impotence, constants, expressive of its very nature. This nurse of generation might cherish a vast array of offspring, but an indefinite number would never be generated.

Old terminology may be adapted for present purposes. All essences, ideal natures, "ideas," it may be said, comport possible existence. The term "possible" used with respect to an essence seems to admit of two meanings. It may signify that the essence is a possible object of discourse or object of thought. Thus it could be said that there are objects of mathematical discourse, say numbers, that in fact no mathematician has yet thought about. The other meaning of "possible" seems to imply reference to existence. It is in this sense that the term is now being used. All essences, then, to follow the formula, comport possible existence. Moreover, I assume that every essence or possible is, as such, internally coherent and not self-contradictory. There is accordingly no essence represented by the combination of words, triangular circle, although the words, triangle and circle, are taken to represent objects of mathematical discourse.

It does not seem to be true, however, that all essences involve possible existence within the domain with which physics is concerned. No essence can be actualized, no essence can enjoy the privilege of being the nature of a thing or event, in this domain, if its actualization or enactment required conditions conflicting with the constants of physics. No event can occur involving a velocity greater than that of

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light, and everything must accord with the limitations set up by Planck's constant. Or, if such possibilities are realized, then the existential realm where they are realized is other than the domain upon which physics reports and which we have agreed to call corporeality. Thus, if such events do occur, then there is at least more than one existential domain. If all possibles are actualized and are actualizable, then one might recall Spinoza and speak of an infinity of attributes each infinite after its own kind, or one might recall the theological thought of an infinity of worlds. Of the attributes other than Thought and Extension, as one recalls Spinoza, we know *that* they are but not *what* they are. In the context of the present essay, it might be said of the other attributes that we know nothing of their respective "restricted prime matters" or of the constants that define the restrictions.

In a sense, then, all possibles or essences as such have equal status. If one accept the doctrine of Descartes, the eternal determinate natures, not invented by the human mind although it may happen that they are or are not thought *about* by that mind, are eternal and are what they are because God has eternally so willed. But nothing corresponding to some of them, or perhaps to infinite sets of them, can be found in the domain of corporeality if physics is taken to be what physicists say they find out. Theoretical physics, with its constants and postulates of impotence, appears to define at least partially some intrinsic structural characteristics of Timaeus' receptacle setting restrictions upon the artistry of the demiurge. Or if we go beyond the demiurge of Timaeus to the omnipotent God of theology, and assume that the receptacle is itself created or concreated, it is still the case that the receptacle operates selectively with respect to the possibles and physics gives us some insight into this.

The point can be considered in terms of the traditional notion of prime matter. Forms are to be distinguished from prime matter. Forms as such cannot be said to exist. Nor does prime matter as such exist. Prime matter signifies, first of all, possibility of existence. As Aristotle said, prime matter is what is never "a this." Forms can be said to be received in prime matter in consequence of which a form is actualized and some thing or something then exists. That is to say, form and prime matter are termini, indispensable factors, in the analysis of what it means to exist, at least with respect to the domain of corporeality. Now forms for which prime matter is not receptive, if there are forms of such a character, cannot by definition be received in prime matter. If prime matter, to speak figuratively, somehow rejects such forms, as on one interpretation Timaeus' receptacle would exclude some heaven-

ly patterns, this must imply that some structural feature in prime matter is responsible. If we now apply this to the domain of physics, that is, to corporeality, then the matter that is prime with respect to this domain would debar, because of its inherent nature, unsuitable and unassimilable forms from enactment. According to tradition, this is why, if there are angels, there are no corporeal angels. If there are souls, and souls are or have forms, and by nature these are not adjustable to the conditions of enactment defined by the prime matter of corporeality, then souls do not exist in the domain studied by physics. As we all recall, in the Cartesian system, to be a corporeal thing meant that extension was basic to its existence. For better or worse, Descartes felt compelled to exclude souls from the subject-matter of physical science. For him, then, it could be said that the domain within which angels and souls dwell may have its constants and postulates of impotence. But if so, these are not those to which Whittaker refers.

As I have taken advantage of Timaeus, so now I would take advantage of St. Thomas. I have elsewhere¹¹ discussed a distinction that appears to be implied in his metaphysics. St. Thomas says of prime matter that it possesses an indefinite dimensionality prior to the reception of form. I quote an important text. "In the matter of things generable and corruptible, it behooves one to understand indeterminate dimensions before the taking on of substantial form . . . that which is understood in matter before form remains in matter after corruption; because the latter being removed there can still remain the former. It behooves one, moreover, . . . to understand in the matter of things generable and corruptible, before their substantial form, dimensions indeterminate, according to which the division of matter may be effected, so that it can receive diverse forms in diverse parts. And so matter, existing under those dimensions whatsoever form it may take, has greater identity with that which had been generated from it than any other part of other matter existing under whatever form."¹² Now let us assume that the phrase, prime matter, in metaphysical analysis signifies possibility of existence as distinguished from form. Form, we may say, is actualized by being received within prime matter. My present contention is that two notions of prime matter are demanded by the preceding. If prime matter is to stand for the possibility of existential enactment of any or every form, of any and every possible, then the term must be as broadly comprehensive as the term possible, essence, form, or eternal determinate nature. Prime matter must have a meaning compatible with the condition that every essence comports

possible existence. It must be compatible with this, that there are not-beings known to God as in His power, although these not-beings are not, have not been, and will not be. Thus the notion of prime matter in this context admits of no restrictions. It would correspond to the receptacle of Timaeus *if* the receptacle be thought of as without any dimensions, however indeterminate, as structureless, characterless and un-characterizable. For the sake of clarity, permit me to call prime matter, so understood, absolute or unrestricted prime matter.

The Thomistic expression, prime matter possesses indefinite dimensionalities prior to the reception of form, now becomes immensely suggestive. This dimensionality, however indefinite, cannot be nothingness, or else prime matter would collapse into the nothingness of bare non-being. The Thomistic formula assigns to prime matter an intrinsic, basic and pervasive character, prior to the reception of form. It is the receptacle of Timaeus, but now considered as having some inherent character prior to the demiurge's molding it in accord with heavenly patterns. If this be granted, then prime matter with its indefinite dimensionalities must operate selectively with respect to the illimitable domain of essences involving possible existence. It seems necessary to assert that, in these circumstances, no form can be received into prime matter so understood unless that form is adaptable to these dimensionalities. No form can receive actualization and be a composite of form and matter unless, so to speak, it can adjust itself to the limitations, however generous, imposed by an inner dimensionality of prime matter, a matter which seemingly persists after the corruption of the unity of form and matter. Assume prime matter possessing the indefinite dimensionality, *X*. Then only forms adaptable to *X*-ness can be actualized in this prime matter. But were there another prime matter, with indefinite dimensionality *Y*, then this *Y*-ness contributes to the determination of another existential domain. If *X*-ness and *Y*-ness are incompatible, then sciences studying existents in the *X* domain will find there things which will not be found in the *Y* domain, and the reverse. The *X* prime matter is receptive of some possibles, but excludes others; and so with *Y* prime matter. Prime matter, if possessing indefinite dimensionality prior to the reception of form, restricts the field of possible existents to be defined as possibles in respect to prime matter possessing that dimensionality.¹⁴ Accordingly, metaphysics must distinguish, I contend, absolute from restricted and restricting prime matter.¹⁵

I am not presently interested in discussing the place of the notion of prime matter as possessing indefinite substantiality prior to the re-

ception of form in the Thomistic system of metaphysics and natural theology. I am primarily interested in the suggestiveness, the speculative fertility of St. Thomas' notion. If things generable and corruptible are sensible things, unities of form-and-matter, then it appears that the notion of a restricted—and restricting—prime matter defines the matter of the sensible, the corporeal world. It could then be called sensible matter. Of course, in the tradition of sacred theology, the deity is the creator of restricted prime matter. Or, if we should not speak of such matter as created, but rather as concreated, the situation is quite different from that in the *Timaeus* according to one of the interpretations ventured above. The creativity of the demiurge is limited in several ways. He perceives the heavenly patterns—presumably he finds them rather than makes them. Moreover, he is limited by whatever intrinsic character there is in the receptacle, which again, on this interpretation, he does not create but finds. The demiurge, accordingly, can embody in the nurse of generation only such patterns as are adaptable to it. Perhaps the demiurge could create, in this sense and in these conditions, many other worlds. If the one he did create is the best and fairest, it is this relative to the conditions imposing limitations upon his creativity. In the tradition of sacred theology, it would appear that there are not-beings, known to God as in His power, to which He has not given the gift of existence. It is the task of sacred theology to explain why this is so, if indeed it is not an unresolvable mystery. In any case, omnipotence cannot be limited. If God concreates a prime matter of such and such indefinite dimensionalities, presumably He does so in relation to the nature of the beings to which he proposes to make the gift of existence. The order of Creation, then, if the human mind seeks its intelligibility, must find the forms of things and must find and presuppose in restricted prime matter the indefinite dimensionalities in part responsible, from our human point of view, for this that things exist and are what they are, and for this, that some imaginable things are not and cannot be in the order of Creation.

Thus the Thomistic notion foreshadows the enterprise of physics to disclose factors of constancy in the materiality of its domain. The case of Descartes is instructive. A finite substance, without a primary constitutive attribute, is nothing either with respect to existence or with respect to intelligibility. Descartes could very well have described his matter substance with its constitutive attribute of extension as the restricted and restricting prime matter of the domain of corporeality. It possesses the indefinite dimensionality of extension. Souls exist, he thinks, but there are no corporeal souls because extension is repugnant

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to their nature and presumably matter is hostile to their reception. Of course, quite mysteriously souls are intimately associated with the corporeal human body—but into this doctrine we need not enter. It is sufficient to note that for this thinker nothing can be regarded as belonging in the domain of corporeality, that of physics, unless that thing can conform itself to the nature of extension. Now the Cartesian account of matter and its inherent constitutive principle may or may not be acceptable to modern physics. In spirit, however, it seems to accord with the physicist's affirmation of physical constants, of brutally residual fact, of postulates of impotence that define what cannot be the case as well as indicate what can be the case.

I hesitate to suggest historical filiations of ideas for which I cannot produce convincing evidence. I am contending only that the historical ideas I have cited indicate that the metaphysician must adjust this notion of a restricted prime matter to the findings of physics. Physics is commonly taken to be the best representative of knowledge of existence that we possess. If the metaphysician employs in his speculations the findings of physics, then he must reckon with what appears to be most solid in physics, the constants and the postulates of impotence. In short, physics provides more precise accounts of the indefinite dimensionalities of prime matter prior to the reception of form than did St. Thomas or his somewhat graceless and rebellious god-child, René Descartes. I do not mean that restricted prime matter is a notion useful for physics as such. Nor do I mean that the constants and postulates of impotence, or Eddington's number 137, are to be simply equated with the factor of restriction in the metaphysician's use of the phrase, restricted prime matter. The constants represent factors in all, or a portion, of existence that cause the corporeal domain to stand over against the domain of possibility as such. They serve, as it were, to give specifications for or interpretations of the significance of restricted prime matter. They point to dimensionalities, indefinite, if you will, but limitative and restrictive that somehow inhere in the corporeal domain as such, independently of the set of possibilities in their several specificities which may receive enactment there. One may imagine a physicist saying this: There may be one or more existential domains, unknown and unexperienced by me, wherein there obtains a law analogous to the gravitational law of the domain that is known and experienced by me. It may be that in these unknown domains common-sense folk dwelling therein speak of falling bodies or similar phenomena. Now if the analogous law involves a constant, say X , which differs from the constant, k , of my gravitational law, then on this supposition I must declare

that events may occur in the suppositious domain that simply cannot occur in this, the domain of my gravitational law. The domain of my investigations is marked off, not by "laws" alone, but by constants that are factors in my equations and presumably represent brutally residual limitations pertaining to the domain as such. Whether or not a train goes from Texas to Canada is one affair. It is possible. What is impossible is that the journey will be made at a velocity greater than that of light. Physics thus appears to force upon the metaphysician recognition of the fact that the domain of the possibles, whatever status in being he may assign to it, is infinitely wider than the domain of possible and compossible existence known to physics and defined as corporeality.

Physics presumably cannot account for the constants. They are found. Whether the metaphysician can account for them is questionable. They are not irrational. They are factors conditioning the intelligibility of the physicist's world. It is permitted, however, to speculate concerning how they would be accounted for if indeed such a reckoning is possible. In what way could we be led to understand, not alone why there should be Planck's constant, but also why it has its particular numerical value? If an answer were discoverable, one conjectures, the answer would be in some form teleological. Revert for a moment to the *Timaeus*. If the demiurge confronted a receptacle ready to hand, possessing an indefinite dimensionality in its own right, so that its substantiality received some at least indirect expression in the constants of physics, then he confronted a prime matter imposing restrictions. He must select patterns that would fit into the receptacle. His creativity would be limited, not because of insufficiency of ideas or patterns, but because prime matter imposed limitations upon actualization. If now we should consider the possibility that the demiurge first fashioned the receptacle (with its intrinsic dimensionalities suggested by the constants), he must have done so with the actualization of a set of patterns in view. Unless we could know the purposes of actualizing these patterns, rather than others, it is difficult to see how the constants could be accounted for. In any event, the domain of corporeality does not lack mystery both for physicists and for metaphysicians.

Continuing the assumption that physics is not an irresponsible fairy tale, it is interesting to reflect upon alternatives that the preceding suggests. Whittaker refers to the fact that different cosmologies offer a wide variety of alternatives. That of Milne, he says, is featured by variation in the so-called constants of nature.¹⁶ Referring to the system of Dirac, Jordan, Milne, Bondi and Gold, and Hoyle, and saying that the empirical evidence, such as it is, favors the views of Eddington,

Whittaker remarks as follows: "Every one of these theories is however of such high intellectual quality and interest that one feels it is a pity that they can't all be true."¹⁷ In my incompetence, I can but say that so far as I can discern they one and all imply for the metaphysician the notion of a restricted prime matter, however much they differ in the content they provide for this notion.

The consistent and stubborn naturalist, I conjecture, must assert that this restricted prime matter—defined in its restrictions by whatever constants and postulates of impotence found necessary by physicists—is a terminus for his reflections. Here is defined brutally residual matter-of-fact for which there is no explanation. It is found in nature. If nature be identical in scope with the domain of corporeality, restricted prime matter so defined as to its restrictions is the prime matter of all existence—assuming that for the consistent naturalist there is no existence lying beyond or behind the domain. The naturalist, however, must surely exclaim over the fact that the abstract domain of the possibles, however he may account for the domain, should be so much wider than the set of actualizable possibles. Presumably, he must regard the situation as an inexplicable mystery and so have done with it. This, I suppose, would be his attitude of natural piety.

Perhaps the proponents of the doctrine of a finite god would welcome the situation with which physics confronts us. The finite god, somewhat like the demiurge of the *Timaeus*, at least according to one interpretation, would find at hand a receptacle with its intrinsic limiting factors, a receptacle for which that being is not responsible. The fact that it is at hand, and what it is, would be inexplicable, for the proponent of the doctrine and for the god himself. Then, if it be urged that the god made the best of all possible worlds, this "best" would be construed as relative to the nature of the given receptacle as a restricting medium. In this situation, at least some of the not-beings to which St. Thomas refers, if known at all to the finite god would be known as not within his power in view of the inherent limitations of the receptacle. Moreover, I do not know what account of the domain of the possibles could be developed by the proponents of a finite god. I must confess that an atheistic position, or a Kantian agnosticism, would seem to me to be philosophically more respectable than a doctrine of a finite god. The latter doctrine seems to me to express a loss of philosophic nerve, a compromise that arouses more metaphysical difficulties than it solves.

If these positions should leave the philosophic mind dissatisfied, I do not see what that mind can do save to seek satisfaction in a natural

or rational theology. Whittaker says:

The conception of a rule of law, in itself timeless, which is intelligible to our minds and which governs all the happenings of the material world, is the spiritual aspect of physical science. We stand in awe before the thought that the intellectual framework of nature is prior to nature herself—that it existed before the material universe began its history—that the cosmos revealed to us by science is only one fragment in the plan of the Eternal.¹⁸

Later Whittaker says that cosmologists "tell us that the age of the material universe is perhaps no more than three thousand million years, and that it is running down like a clock . . . The world-process, then, has a beginning and an ending: but God, whatever other qualities he may or may not have, must certainly be eternal: He has neither beginning nor end."¹⁹ "The fact that changes in the material universe can be predicted—that they are subject to mathematical law—is the most significant thing about it, for mathematical law is a concept of the mind, and from the existence of a mathematical law we infer that our minds have access to something akin to themselves that is in or behind the universe."²⁰

Many mathematical laws, however, are thinkable. Eddington's number, 137, for the so-called fine structure constant, is no more nor less thinkable than any other. It has been noted that Whittaker says that not all the rival cosmologies can be true. Perhaps none of those so far advanced is true. But assume as true any one of the several cosmologies. In any case, whichever is selected, then what I have called the notion of a restricted prime matter is implied for the metaphysician, whatever the mathematical laws that express the nature of the restrictive factors. Either that, or else the constants and postulates of impotence of physics are mere artifices whose relation to corporeal reality or to experience is a puzzling problem. Now it may be the case that the fact that there obtains such limitations upon the actualization of abstract possibles in the corporeal universe may be inexplicable. A Descartes would say, I suppose, that because of the *immensité* of the divine being and because of the limitations of the human mind, the constants and postulates of impotence are a mystery with respect to which the finite mind can but refer to the eternal will of God. The sum of two and two is four. We cannot think otherwise. God could have eternally willed that the sum should be other than four. But the human mind could never understand how this could be. Consequently, since God does exist and is no deceiver, thinks Descartes, the sum of two and two *is* four because God has eternally willed that this should be. Similarly, a Descartes could

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urge that the constants and postulates of impotence are what they are because God has eternally willed them to be factors in corporeal existence.

If, however, the speculative hypothesis can be entertained, to the effect that the human mind may find out in time why there is this restricted prime matter, and why physicists find out, at least partially, what are these restrictions, there would seem to be but one type of answer to the problem. And that would be a teleological answer. But perhaps we should consider another alternative. We might adapt Spinozistic doctrine to meet the situation. There is said by him to be an infinity of attributes each infinite after its own kind. Let each attribute be called a world. Then there is an infinity of worlds. And of all save one or, recalling Spinoza, two, it must be said that we know *that* they are but not *what* they are. Not *what* they are, because we know neither the sets of possibles that are enacted in the several inaccessible worlds, nor the several restricted prime matters of these several worlds. Then, recalling St. Thomas, it would be necessary to say that the not-beings, which have not been, are not, and will not be, and which are known to God as in his power, are not-beings with respect to the accessible worlds, although they are or may be actualized in other worlds.

All of this, of course, is but conjecture. I do not wish to foist upon Plato or St. Thomas or Descartes or Spinoza conjectures suggested by a science developing centuries after they lived. I cannot resist the conviction, however, that physics, if taken as the most assured body of knowledge or right opinion available to us, gives an interesting interpretation of metaphysical concepts that emerged in earlier ages of reflection. The Thomistic formula, prime matter as marked by indefinite dimensionalities prior to the reception of form, or my own formula, restricted prime matter as contrasted with absolute prime matter, seem to me to be enlightening for philosophers who may still think that metaphysics is something more than the devising of poetical myths, even if, with Timaeus, we seek only for likely stories.

As the years unroll, perhaps there will appear a new Timaeus, to tell us an even more likely story, and to lead us into an even more secure haven of probability.

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NOTES

1. *Human Knowledge*, Simon and Schuster, N.Y., 1948, pp. 27-28.
2. Lincoln Barnett, *The Universe and Dr. Einstein*, Wm. Sloane Associates, N.Y., 1948, p. 17.
3. *La science et l'hypothèse*, Flammarion, Paris, 1912, p. 143-144.
4. Sir Edmund Whittaker, *From Euclid to Eddington, The Turner Lectures*, 1947, Cambridge University Press, 1949, pp. 103-104. (Hereinafter referred to as T.)
5. T, pp. 58-60.
6. *Eddington's Principle in the Philosophy of Science*, American Scientist, Vol. 40, No. 1, Jan., 1952, p. 52. (Hereinafter referred to as P.)
7. P, p. 53.
8. P, p. 53.
9. Cf. P. pp. 54-55.
10. Summa Con. G., Bk. I, Ch. lxvi.
11. *Matter and Scientific Efficiency*; Pt. I, St. Thomas and the Diversity of Matter; Pt. II, Science and Matter: Thomas, Descartes and Whitehead. Journal of Philosophy, Vol. XLI, No. 24, Nov. 23, 1944, pp. 645-664; No. 25, Dec. 7, 1944, pp. 673-685. Reprinted in *Cartesian Studies*, Columbia University Press, 1951, pp. 242-278. (Hereinafter referred to as M.)
12. Summa Theol., Pt. III, supp. Q. LXXX, art. 5, reply to objection 3. I quote the translation as made by the late Professor Walter Montgomery. In the translation of Fathers of the English Dominican Province, the text reads as follows: "In the matter of things subject to generation and corruption, it is necessary to presuppose indefinite dimensions before the reception of the substantial form. Consequently division which is made according to these dimensions belongs properly to matter. But complete and definite quantity comes to matter after the substantial form: Wherefore division that is made in reference to definite quantity regards the species especially when definite position of parts belongs to the essence of the species, as in the human body." "That which is understood as though it were in matter before its form remains in matter after corruption, because when that which comes afterwards is removed that which came before may yet remain. Now . . . in the matter of things subject to generation and corruption, we must presuppose undeterminate dimensions, by reason of which matter is divisible, so as to be able to receive various forms in its various parts. Wherefore after the separation of the substantial form from matter, these dimensions still remain the same: and consequently the matter existing under those dimensions, whatever form it receive, is more identified with that which was generated from it, than any other part of matter existing under any form whatever." In M, p., 248, other relevant texts are cited.
13. So far as I can perceive. St. Thomas assimilates the meaning of prime matter as possessing indefinite dimensionality prior to the reception of form to the meaning of another formula, *materia quantitate signata*, matter signate by or for or in view of quantity. I cannot here explore these matters, but must refer to M.
14. The import of the distinction I am making can be illustrated by freely adapting the Thomistic notion of *materia quantitate signata*. Suppose this means that any form actualized in quantitatively signate prime matter must necessarily

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be a thing having dimensions or characters, whatever other properties it may have, susceptible to quantitative representation. Suppose further that this means that the thing will have such parts side by side. Then no form, if such there be, that, if and when actualized, the unity of 'matter' and 'form' thereby arising, does not have parts side by side, can possibly be enacted in a domain the prime matter of which is *materia quantitate signata*. If such a form be actualized, then this occurs in another domain of this world, or in some other world. According to the argument, if the other domain or the other world involve the distinction between 'form' and 'matter,' then they have some corresponding restricted prime matter. The "physics" of that domain or world would presumably not find constants such as those listed at the beginning of this essay, if indeed it found any.

15. One critic, referring to M, seems to find the notion of restricted prime matter to be monstrous. I find this difficult to understand. It seems to me that this is precisely what St. Thomas says, of course in his own terminology. Suppose we could ask Descartes: Will you accept the notion of prime matter as involved in the existence of any finite thing whatsoever? and suppose he were to accept it. Then assuredly he would urge that the notion is more inclusive than that of matter. Must he not then urge that matter as possessing the constitutive attribute of extension is more restricted than that of prime matter? Must he not say that, if souls are or have forms, they are such that they are excluded from a prime matter possessing the indefinite dimensionality of extension? Forms that can be received into the latter give rise to corporeal things, such as stones, trees, or human bodies. But forms that by being received into prime matter and so become angels or souls are received into a different prime matter, which, at any rate, does not have the indefinite dimensionality of extension. But here I take advantage of Descartes, somewhat ruthlessly, which is not my wont.

16. P, p. 59.

17. P, p. 58.

18. P, p. 58.

19. P, p. 59.

20. P, p. 59.

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The Data of Aesthetics*

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Aesthetic inquiry, I assume, is an inquiry into value—that special kind of value which bears the name “aesthetic.” I assume further that all value is relational, a subject-object determination. It follows that an aesthetic datum exists as an object or occurs as an event as a subject-object determination.

The total task of aesthetics is a co-operative task. It involves three major activities: (1) the data producing activities—that is, the creative, the appreciative, and the critical activities; (2) the scientific activities, which investigate the factual conditions and regularities of aesthetic production and response; and (3) the philosophical activities, which examine questions of relevance and interpretation of the data as produced and described in the first two activities.

Each of these major activities is itself multiple in the questions which it raises and the answers which it gives or presupposes towards the understanding of aesthetic experience. The data-producing activities are not only those of the creative artists, but also those of the appreciator, the critic, and the art historian. Scientific aesthetic investigations belong not to one science only, but to several—to psychology, to sociology, to physiology and even to physics and chemistry. And philosophical aesthetics not only analyzes the presuppositions and conclusions of each of the other activities, but raises also the question of how all these go together. Among the primary philosophical questions is that concerning the data, the question: what are aesthetic data? It is to this question alone that I direct myself this evening.

One consequence of taking the relational view of aesthetic value is that it is postulated at the start that aesthetic data altogether are of two kinds, the data found in the aesthetic object and the data found in responses to the aesthetic object. A further consequence, in the form

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of a rule or guiding principle in the search for and description of aesthetic data is that the two kinds of data must not be confounded.

The non-observance of this rule for finding and describing data is, I think, a main source of unsatisfactoriness in aesthetic theory. The confusion has operated in both directions: some unsatisfactory aesthetic theories are the result of taking subjective determinants as objective; some are the result of taking objective determinants as subjective.

The first is historically more numerous in its kinds and more persistent in its occurrences. Most of the characteristics which have been historically assigned as objective defining characteristics of art are in fact objectified subjective characteristics of *some* art experience, irreducibly various and competing in their claims and possessing no basis of agreement except that of returning to their common subjectivity. Theories which purport to tell *the* essential nature or value of art in terms of particular interests, purposes or tastes are of this kind. From them we learn that art is intuition, or that it must in some final sense be religious or moral, or that it is communication, or that it is basically an expression of freedom, and so on. These are typical claims which have been made for all art from the subjective side. I shall examine some of them later.

On the objective side, however, equally fundamental and falsifying excesses occur. That they are not so numerous in kinds is perhaps sufficiently explained by the fact that the possibilities are fewer. The error of pure objectivity occurs characteristically in formalistic theories. Such theories take the presence or the absence of some objective characteristics of the aesthetic object taken in abstraction from *de facto* responses as sufficiently constituting or as necessarily conditioning the nature of aesthetic value. The characteristics so found are then used as defining characteristics in such a way as to exclude prescriptively the non-formal values, that is, the subjectively determined values which may in fact have brought the object into existence and which may in fact be expressed in settled appreciation of it. These are, however, dismissed as accidental or irrelevant. Doctrines of significant form and dehumanization of art are familiar examples of taking objective data as sufficient.

Another example of the objective error is found in some current applications of linguistic analysis to aesthetic meaning and aesthetic communication. It is, if anything, an even more radical error than the formalistic because it tends to slide away from the data entirely. From a correct, though probably incompletely explored, distinction between the cognitive and the expressive uses of language, something funda-

mental is supposed to follow about the nature of *art*. It is argued that because expressive language is not cognitive language, art, as such, cannot be cognitively meaningful, and that if it appears still to be so, it must be so accidentally, irrelevantly or trivially. The suppressed premise, that the language of art is essentially expressive, becomes itself either an unjustified stipulation or an expression of taste. In either case it stands in flagrant disregard of a long and recurrent, if not unbroken set of subjective data. From the earliest times to the latest present, men have not only dreamed their dreams, but have also asserted their beliefs, reported their observations and urged their reasons in poetry, drama, song and novel, and have shown their beliefs as well as their attitudes visually in painting and sculpture. And other men have understood them and have agreed or disagreed. But in this application of analysis of language neither the intent nor the understanding is allowed.

The cases are new, but the disease is not. In general philosophy it has long been known as rationalism or *a priorism*. Both the formalist and the lingual analyst who practices in the prescriptive way are aesthetic rationalists. Like Dr. Pangloss, they hold to their theories, let the facts fall where they may.

The general advice which follows from a noticing of errors such as these, both on the subjective and the objective side, is that one should look for and respect all the data, however diverse, and that one should consider the whole datum, not merely an amenable half of it.

One might appear to be following this advice if in an attempt to make a start in finding aesthetic data one began, with an assumed or real philosophical innocence, with the supposal that aesthetic data are to be found in the collective body of facts found in museums, concert halls, studios, theaters, and libraries, and in the responses which typically occur to the things found in these places and in the presence of the beauties of nature. The appearance would be correct only if this first step were taken as nothing more than a tentative probing entry into the chosen area of interest. If assumed to be more than that, the supposal would be not merely wholesome innocence, but philosophical naiveté and ignorance. It would be never to have learned or to have forgotten that untheorized facts anywhere are few, thin and of very meagre serviceability. At this date in philosophy it would be threshing straw even to review the arguments which lead to this conclusion. The labor has been done by more than one philosopher of our time.

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But a point of degree, or rather extensiveness, can still be made in respect to all aesthetic data, particularly the subjective and in contrast to data in other fields. Aesthetic data are uncommonly theorized and historicized at the level at which they come up for philosophical attention. It is doubtful that aesthetic experience provides any facts which are as nearly untheorized as, for example, such facts for science as that the sun exists and regularly changes its position in respect to the earth, or that water flows downhill.

All of the primary disciplines from which philosophical aesthetics takes its data of subjective occurrence have in some manner done much of their philosophy at home. And so the philosopher when he turns to his sources finds not statements of intentions, appreciations, judgments, tastes, purposes and descriptions; but he finds, rather, already theorized statements of intentions, appreciations, judgments, etc. The labor which then lies before him, he may rightly suppose, is partly one of examining the factually imbedded philosophies to see if they will pass muster. But if he supposes further that it is also one of unwrapping the philosophies in order to get back more clearly to untheorized facts themselves, he may be doomed to much frustration. He may find that the wrappings won't come off.

In the face of such frustration, the philosopher may then reason that the so-called primary disciplines which furnish aesthetic data are not after all the pristine experience and the original objects. The disciplines have already worked them over? Well then, why not go behind them to the common sense of aesthetics? But here too he is stopped. He finds that common sense too is sophisticated in aesthetics—especially when it goes beyond the level of simple responses to simple things in nature, things such as tastes, smells, sounds, feels and shapes. If common sense raises its aesthetic sight even as high as a flower in a crannied wall there is a good chance that it will fasten not on a flower but on an Anglicized Hegelian key to the Absolute. And if in other cultural habits it comes to a painted Madonna or a rooster, it may, like as not, see not a Madonna or a rooster, but significant form as immaculate as a proposition function. In Milton it will hear not impassioned iambics on the justification of the ways of God to man, but rolling organ tones, and in a Kandinsky abstraction, abetted perhaps by the artist himself, it will see, not exciting swirls of splendid colors wonderfully placed, but mystic strains of the great invisible. Even a simple bird on the wing may to common sense come out aesthetically not as a bird but as a soaring symbol, and the articulated

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response may not at all be something like, "what a lovely swooping birdy swoop!," but rather,

Hail to thee, blythe Spirit!
Bird thou never wert,

Untutored aesthetic common sense probably vanished forever with the same first step which led morally out of the garden of Eden. And the proper welcome to aesthetic common sense is, accordingly, not for the most part that which we might give an honest rustic from whom we might through example hope to recover a little of our lost innocence, but, rather, something appropriate from one dissembling or deluded sophisticate to another, perhaps in words such as, "Excuse me, sir, your philosophy is showing!" Common sense in aesthetics is to be trusted little more than a rival philosophy, or than the shorter generalizations of the special aesthetic disciplines.

If we start, then, with the realization that aesthetic data at the higher levels of reflective criticism, trained creation, and schooled appreciation are historical, we should go on and note that common sense too is historical. It too has its times and places, and its stubborn habits.

The historical character of at least a very large part of the subjective aesthetic data is a fundamental fact about them—whether they are taken at the intermediary level of the formalized aesthetic disciplines of criticism, interpretation, etc. or at the level of direct common sense appreciation. These data are historical events, characterized largely by the particular interests, purposes, tastes and conditions which belong to their times and places—and so to the philosophies which underlie these interests, purposes and tastes. They are thus mainly to be found in the various histories falling in the field—the histories of art, of criticism and of taste and appreciation.

But, it may be objected, granting the historical determination and, therefore, changefulness of the *subjective* data, that is, of appreciation, interpretation and criticism, may it not still be true that we can get to something more constant *objectively* by going to the original physical data themselves? Can we not get behind histories to the objective works themselves? To this it may be answered that, although appeal to the work or to the text is, indeed, a corrective to extravagance and makes for a certain stability and responsibility in interpretation, appreciation and criticism, it still does not operate to secure absolute data, that is, timeless aesthetic data. It does not for the following reasons:

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Firstly, when we re-examine the datum we must always re-examine it from our history. We see what our historical view shows or makes of the past; we find what our interests and tastes direct us to. Secondly, the original work of art is itself a product of a particular and limited history. It is not simply a fact which remains for all time to come what it is; it is a value expression defined in the system of interests of its own time and place and of its individual author. This is as far as we can get in trying to get to the original work. It is as far as we can get because beyond that point the work vanishes. But even to try to go that far is not as unqualifiedly good advice as the extreme objectivists in matters of aesthetic understanding suppose. For, thirdly, it cannot work all the way to provide us with the maximum possible aesthetic experience of past art. Pursued without limit or qualification the method of trying to recapture the work of art at its date or place of origin will in fact destroy the aesthetic datum as far as knowing it in appreciation is concerned. It will make of the examiner an antiquarian and move him out of the aesthetic into the purely cognitive. What he will come up with will be not aesthetic facts but merely cognitive facts about what were once aesthetic facts. He will note factually, without being able to share the interest, that people were once interested in turning Madonnas and crucifixions to aesthetic account. Or he may note that people in medieval and renaissance times were able to make aesthetic use in drama and story of religious and racial antipathies—as in Chaucer, Marlowe and Shakespeare. If he can do no more aesthetically, he will have to write down his present experience of such past art as consisting of *sociological* data showing that people in those times were racially ignorant and religiously intolerant. Past art is always for us in essential part present art. We can experience it aesthetically as part art strictly only within the severe limits of culturally vicarious experience. The rest of our experience with it as past is cognitive, not aesthetic. Beyond that, we can re-realize it only in our aesthetic present, only in our own history, and only within our own values.

Even the preserved physical works of art of the long past are, then, all preserved in wrappings of historical classifications, interpretations, intentions and appreciations. And even more radically still, presently created works of art are always in large part created in historical tradition. Even revolts from traditions, insistences on freedom, individuality and originality, which are sometimes held to be the essential conditions of high aesthetic achievement, are only other

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historical traditions, which like all traditions, have had their openings and their closings.

If this, then, is the truth about aesthetic data, that they cannot be unwrapped from their histories—because their histories make them, what is to be done? Shall anti-aesthetics be allowed to be the only good aesthetics? Shall the philosopher at last agree against himself with the many anti-philosophers who have so often spurned him in declaring that art is in its essence mysterious and indefinable, that the facts of art are unique and can't be explained or generalized?

I think the answer to this question, what is to be done? is in principle simple. It is: hold to the task and stick to the data, taking care only that collectively they are all of the data, and individually it is the whole datum. It is exactly this, I think, that most total aesthetic theories have failed to do. This failure is virtually, in its larger features, the history of traditional aesthetics. It is a history of so many ways of discounting all of the data except those which the particular theory which is chosen implies.

By sampling, I wish now to try what happens when we turn to the most direct data we have in aesthetics, that is, to the preserved works of art and to the records of immediate and reflective experience with them. The sampling, if it is good, will give us representatively all the data, and if we then take care to keep them individually whole, we will see in what follows from the data so taken the working of the method which I propose, and at the same time the mis-working of the method which mine opposes. Although the recommended method is still that of looking for the data in history, since there is nothing else to go to, it is going to history with a difference. It is going to *all* of history. This will become clear negatively in what follows.

The first thing that strikes us in the historical store of data is its overwhelming variety of kinds and classes, and cross-kinds and classes. In it there are symphonies and poems and grave-stones, temples and saddle-rugs, icons and decorative hangings, talismans and ceremonial masks and totems. There are plainly recognizable use objects, and objects of obscure and uncertain uses, and objects of suspected but forgotten uses. There are objects which communicate and objects which don't, and as far as we can tell never could have. There are objects which seem to express an almost anarchic individual freedom, and objects which almost to the minutest shading of a line or the tiniest curve of a nostril seem dictated in a tradition of centuries. And there are objects seemingly designed to please and delight and objects

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clearly intended to frighten and terrify or repel. There seems no end to this variety.

The second thing that strikes us is the complexity of the individual objects which make up the kinds and classes in our store. It is this individual complexity which makes the cross-classes and kinds. Individual objects may slide around from class to class almost without limit. A piece of workmanly prose having its original aesthetic character in its sheer excellence in purposed communication, may come to be a poem which lives far beyond its practical occasion. An intended and received statement or portrayal of belief may in time turn first into a symbol and then into an abstraction or fancy. A miniature figure in stone may start as an eschatological message bearer to the gods or as a surrogate for human sacrifice and end as a paper-weight. And so on. Works of art are versatile from the start, and they have careers unpredictable from their origins and first intentions.

If, in attending to the individual art datum, we stretch our sight far enough into time and wide enough in place, what we come upon everywhere is multiple ambiguity, ambivalence and protean change. Here is an object calculated to please and inform and in the same shape and at the same time to edify. Here is one which seems equally fit to delight the eye and to cut off a man's head. There is something to instruct the illiterate and to charm the lettered. And there, again, something to shelter the body and to captivate the sight or elevate the mind. There seems no end to the complexities of the individual datum. It has its origin in ambiguity and its career in change.

That the ambiguities are indeed original to the nature of the datum and do not merely happen to it by outside accident, and that it cannot therefore, be purged of them by going around its history, is shown by the radical differences in appreciation, interpretation and evaluation which is more nearly the rule than the exception when a new aesthetic work appears. An example, which I think may fairly stand for the type, came to my attention in a European newspaper about two years ago. A review there of the professional critics' reviews of the premiere performance in Vienna of Arthur Miller's play "The Crucible reported the following:

The anti-communist *Wiener Kurier* said that the play permits a good impression of the "situation behind the iron curtain," while the Communist *Abend* was impressed by the play's "reliable image of what happens in the United States."

The point here is, of course, touchy. We are tempted to say that

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the difference of interpretation in this case is that between one side, our side, being devoted to truth, and the other side being devoted to calculated or blinded falsehood. But the same thing may be said, and may even be honestly believed on the other side.

A second example, which shows additionally what can happen interpretively to art in a spread of time, comes from the literature of criticism respecting the music of Richard Wagner. A music critic in the *Musical World*, London, in 1855, writes as follows:

Being a communist, Herr Wagner is desirous of forcing the arts into fellowship with his political and social principles. He affirms that national melody is unhealthy and unreal, being simply the narrow souled emanation of oppressed peoples. . . . This man, this Wagner, this author of Tannhäuser, of Lohengrin, and so many other hideous things—this preacher of the "Future," was born to feed spiders with flies, not to make happy the heart of man. . . .¹

Eighty-six years later, in the *Musical Quarterly*, New York, 1941, another critic writes an equally harsh critical tune, but from a different ear. He says:

If Hitler likes Wagner's music, it is all the more reason why every non-Nazi should shun and loathe it . . . what we are giving up is the music of Klingsor who for one hundred years has numbed our senses with his witchcraft and who allowed to grow up around us a garden of gorgeous flowers that at last have revealed themselves as poisonous and death-dealing. . . . What a small price to pay if it could help to fight and finally extinguish the Wagner-fanned fire of Nazism.²

The same pattern of mutual dislocation of aesthetic view may be found in many examples which are not ideological in the political sense. Given certain basic disagreements in other values, some serious disagreements in aesthetic values are likely to follow. The language of art is not as perfectly universal as we sometimes say it is.

The past, where time has had time, affords an unbroken succession of examples. A contemporary art historian, David N. Robb, in the *Harper History of Painting* supplies me with a major one. It concerns the "Vintage Scene" mosaic in the Church of Santa Costanza in Rome, (circa 335 A.D.). Of it the historian writes as follows:

The building was erected as a mausoleum for Constantia, the daughter of Constantine, and was not used for cult purposes until the 5th century,

¹Quoted in Sloninsky, Nicholas, *Lexicon of Musical Invective*, New York: Coleman-Ross, 1953.

²*Ibid.*

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when it was transformed into a baptistry . . . the theme is not specifically Christian. . . . A rather naturalistically portrayed vine surrounds . . . a portrait bust; on the sides are carts full of grapes, driven by cupids and drawn by oxen to sheds where other cupids are treading out the juice. . . . The all-over pattern . . . (has) ample Hellenistic precedent. Yet it cannot be doubted that many a Christian observer saw in the Santa Costanza mosaic a pictorial interpretation of Christ's words in John 15:1—"I am the true vine" and regarded the juice pouring from the wine press as the blood of the Savior shed for him.

The implications for my theme are here obvious. The physical character of the mosaic remained essentially what it was, but in the course of a century the felt character, or we can say, the meaning, was really transformed as the eyes of the beholder looked from a different religion. And unless we posit a timeless, unconditioned aesthetic beholder who sees form without content, we will also have to suppose that the aesthetic work was transformed within the same span of time, and to find in the "same" work at different times really different data.

In our time, in our Western tradition perhaps nothing is believed to be more fundamental to art as a condition and as an expressed quality than freedom. Creative artists, we have been told, are the "avatars of freedom." We are prone to believe it.

Much evidence can, indeed, be adduced to show how artists have been paralyzed or silenced when their freedom has been taken away, or how their work has suffered when their freedom has been curtailed. A recent example is that of the Russian writer Isaac Babel, who in the judgment of Lionel Trilling,³ performed at the level of genius for a few years, until under the pressure for conformity which overtook him, he lapsed into complete silence—made permanent by a death of virtual aesthetic martyrdom in his thirties. Strong evidence too is found in the 16th century case of Caravaggio and his *St. Matthew*. The case is recounted by E. H. Gombrich in his *The Story of Art*. Caravaggio was commissioned to paint a *St. Matthew* as an altar piece for a church in Rome.

The saint was to be represented writing the Gospel, and, to show that the gospels were the word of God, an angel was to be represented inspiring his writings. . . . Caravaggio thought hard about what it must have been like when an elderly, poor, working man, a simple publican, had to sit down to write a book. And so he painted a picture of *St. Matthew* with a bald head and bare, dusty feet, awkwardly gripping the huge volume,

³Babel, Isaac, *Collected Stories*. Introduction by Lionel Trilling, New York: Criterion Books, 1955.

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anxiously wrinkling his brow under the unaccustomed strain of writing. By his side he painted a youthful angel, who seems just to have arrived from on high, and who gently guides the labourer's hand as a teacher may do a child's. When Caravaggio delivered this picture . . . people were scandalized at what they took to be lack of respect for the Saint.

The painting was rejected. Caravaggio had to try again.

This time he took no chances. He kept strictly to the conventional ideas of what an angel or Saint should look like.

Both paintings have been preserved, and many of us would probably agree with the historian that the first, the free painting is the better. But I doubt not that many still would agree with the 16th century people against the artist. And who knows, even, whether he finally agreed with himself?

The conclusion to be drawn from these two examples, supposing them both to be cases in which the work of individual artists suffered, in the one extinction, in the other debasement, as a result of freedom denied, is not that freedom is a defining characteristic or a necessary condition of art as such. The conclusion is, rather, only a tautology, namely, that if an individual artist is devoted to freedom and wishes to express freedom aesthetically in his work, he can not do so unless he is allowed to do so. For another individual, in another place and time—for example, in ancient Persia and for most of Egypt except in the reign of Ahknaton, art went on without freedom because the artist did not demand it and did not feel its absence. This is to say that freedom and art are conjunctives, that the one does not entail the other and cannot be used as a defining characteristic of it. It is not to deny, of course, that the two values are conjunctively precious to us and that they may be conjunctively used to define us and *our* art; but this is not the same as saying that they define *art*. The distinction should be kept clear because with us truth and clarity are also values.

Another strong, although often compromised and contradicted, conviction about art, almost universal in our time, is that art is *sui generis*, that its direct purpose and defining value is beauty—or, if we shy away from the too objective term, aesthetic quality, the satisfaction of the desire which is left over after all other desires are subtracted. Yet art history tells that interest in beauty itself came to consciousness only in 5th century Greece and passed out of consciousness again in the Medieval period until near modern times. In other times artists were craftsmen, like other craftsmen making useful things to order, things thought of primarily in terms of what we would call non-aesthetic

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demands—religious demands, instructional needs, demands of communication, etc. Sumerian reliefs, like much of Mesopotamian and Egyptian art was, for example, picture chronicle preserving in stone the memory of military events of dynastic importance.

Likewise, it should be remembered, Greek temples, Gothic cathedrals and medieval castles were built to function as places of worship and strongholds of defense and not as works of free art. Flemish portraiture was in most instances commissioned and executed as records of figures notable in public or self-esteem in order to preserve them in public or family memory. They constituted a kind of visual "Who's Who." Some ancient art preserved to us plainly shows its origin in the same need as that fulfilled by writing, the need for communication. In the beginnings, picture writing and picture painting are hardly distinguishable.

The samples could be multiplied, but their general purport would be the same. Everywhere in the store of aesthetic data, if we sample fairly through places and times, we find diversity and mutual opposition of purposes and effects, so that the art of one place and time can seldom be defined, at the level of intention and content, in terms of that of another place or time. But it is exactly from this level, generalized, of course, that most definitions of art have been formulated. Here, in some one group of data or another arbitrarily or preferentially chosen, lie the sources of many familiar theories of art—the moral theories, the religious theories, the play theories, the cognitive theories, the communication theories, etc. They are all theories which in respect to aesthetic data proceed from "some" to "all"—and not in any way which is empirically justifiable.

Against my conclusion that the collective art data historically understood show no singleness of intention or purpose or effect, it might still be argued that, though not in most times explicit, it is still the basic, universal purpose of art to produce beauty or aesthetic quality, and that the multiple and diverse other purposes admittedly found in art are simply secondary purposes, which individually or collectively may or may not be served by the primary aesthetic object.

In answering this objection, I do not need to rest merely in the reiteration that the records, i.e., the data themselves do not agree. The issue is fundamental and turns on the nature of the aesthetic datum, the individual work of art.

The position that there is a fundamental and universal art characteristic named "beauty" or something else which underlies the specific purposes of any work of art and joint them all, requires an

analysis of a work of art which I find faulty. The required analysis must distinguish in a work of art two separate and independent elements, the material of the work of art and its form, or, alternatively, an aesthetic component and a non-aesthetic component. The distinction is plausible, but merely plausible. It requires us to think of a work of art as a kind of make-shift carrier of so-called "life values," which it may deliver and unload, and then get back to being itself, or if it be never burdened with them, be aesthetically "truer" for its freedom.

The view gains its plausibility from exactly the facts of aesthetic data which I have been concerned to notice, their wide diversity in intended and expressed value. From this diversity, or presence of many purposes or values, it is rightly seen to follow that no single purpose is necessary to art. But then it is supposed to follow also that all purposes (except the no-purpose of art, e.g., beauty) are irrelevant and non-aesthetic.

The argument is no more valid than it would be to argue that because some works of sculpture are of stone, some of wood, and still others of other physical materials, *all* material is irrelevant or non-essential to sculpture, that its essence is something abstracted from all these. So with "life values." Life values are aesthetic values when they are materially present in a work of art. That is to say, simply, when they are actually in it. If a value of *any* kind is present by communicable intention in a work of art, then it is *materially* a substantive element of the aesthetic object. Truth, for example, when it is intended and understood in the poem is essentially there, poetically there; it is not then aesthetically accidental or irrelevant. When it is abstracted from the poem, it is, of course, no longer there and no longer aesthetic. But neither is the bare form when *it* is abstracted. Mere form, really abstract form is not aesthetically interesting. A diagram of the form of a painting or an indication by means of dashes and accent marks of a metric pattern, can be instructive, but neither is a work of art, not a painting and not a poem. This fact is enough to refute the notion of "pure form" as the essence of art. What is called "abstract art" is in fact never pure form. An abstract painting so-called is a formal organization or composition of shapes, lines, colors and textures, and these have body.

What follows definitionally from a recognition of the data of aesthetics as I have described them is that a definition of art which has application to the data must be such that

(1) it does not include as a defining characteristic any specific value other than that found in the formed physical material, and

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(2) that it must not exclude as a negative defining characteristic any possible value which may in fact be conveyed through the physical material.

A definition which observes these two points may be stated as follows: A work of art is a formally satisfying perceptual object the content of which may be either mere physical material or physical material which through representation, or through symbolic, figurative or literal portrayal or statement conveys other values in addition to that found in the formed physical material itself.

It should be further noted that the values so conveyed can in the collective body of art range without limit over the whole system of human values from the pleasures felt in mere sensuous material to the satisfactions felt in truth, in moral convictions, in religious aspirations, or in anything else that expresses human desire.

My definition is, of course, a preference; but it is a preference which is, I think, justified because it avoids plaguing difficulties which attend the alternative. My preference is simply to accept anything that is in a work of art as essential to it. If a piece of sculpture is of stone, then, I say, stone is there essentially, and if of wood, then wood is. Likewise, if a painting represents, then representation is essential to it; if it doesn't, it isn't. And if a poem or a painting conveys moral insight or cognitive meaning, then these are essential—aesthetically essential.

There is, of course, an alternative. On the verbal side, if we want to call formal values and only formal values aesthetic, we may do so. Or, on the factual side, if we want to look only at color masses and not at representational figures of men and trees, we may, again, of course do so. And if we want to hear only sound and not words in poetry, we may do that too. But, however we chose to speak or look, it does not alter the fact that the data of aesthetics, actual works of art settled as such in history, are compounded in varying degrees and in all possible variety of all human values which lie between the limits of the perceptual values of space, line and color, or sound and tone, to the complex systems of value which men create—that is, to all the meanings possible to man in his intentions, aspirations and understandings. The work of art is not a mixture which may be sifted out into its ingredients; it is, rather, a compound or an amalgam, which to remain itself must be taken as it is. Least of all is it a pure form. To say that it is, is like saying that propositions are propositional functions.

If we are willing to take all the data of aesthetic as we find them,

and if we are willing to take them whole, we will not find it necessary either to dehumanize art or to overhumanize it to our own individual bents. We can, rather, let it be what it has and will be.

My conclusion is not meant as a surrender to the view that aesthetics is impossible or at best ends in useless abstractions, as is often alleged by those who are closest to the data of aesthetics, that is by artists, critics and appreciators—and alleged, moreover, on the very grounds of that variety and complexity in the data which I have been at pains to notice. The variety, it is held, is of such greatness that it consists really of unique things and events which cannot be generalized. My position on aesthetic data leads to no such negative conclusion. It holds merely that in matters of art, definitions and generalizations are uncommonly problematic because of the great variety in the data to which they are meant to apply. It can still insist that there is a sphere of aesthetic fact, a certain kind of experience and a field of definite inclusions and exclusions in which in principle common characteristics can be sought. It need not agree that because it is easy to go wrong it is impossible to go right in matters of aesthetics, nor that because the history of aesthetics shows many only partial or incomplete successes that it is a history of total or necessary failures. My basic argument has been not against a general aesthetic but against a general aesthetics directed upon anything less than all the data.

The validity of a general aesthetics may be argued by analogy between it and another inquiry the validity and fruitfulness of which is well established, and which might be held to have the same reasons against it which are often alleged against aesthetics. The inquiry is that of economics.

The basic concept of economics is that of "economic value," as that in aesthetics is "aesthetic value." In economics the concept is drawn or generalized from data which are almost as various in specific occurrence as are those of aesthetics. Economic goods, like works of art or aesthetically appealing things in nature, are descriptively different in concrete character and quality in virtually unlimited range. Almost anything, from fresh air and water or a bunch of violets to a locomotive or a Texas ranch, is an economic good, under certain definable conditions. Likewise, almost anything, from a blade of grass to the Sistine ceiling or a skyscraper, is or can be an aesthetic good, under certain definable conditions.

The objection that works of art or things of beauty cannot be generalized because there is no single, universally aesthetic quality, such as beauty, nor a single set of such qualities, but only unique qualities in each individual work or thing, might also be argued with hardly

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less reason against any attempt to define economic good. There is no perceptible quality or set of descriptive characteristics by virtue of which objects in themselves may be recognized to be economic. Economic goods as describable things vary almost as widely as aesthetic goods. In itself no object bears a characteristic which may be recognized as intrinsically economic. In spite of this fact, the science of economics is theoretically and practically successful. It formulates definitions which are applicable, generalizations which explain, and theories and laws which work, that is, which make predictions possible. For example, it formulates the clarifying and practically testible concept that any object which is desired, which is not free, and for which there is an ability and a willingness to pay, is an economic object or an object of economic value.

In spite of this fact of close similarity in variety of data and in basic aim to generalize and clarify in the two fields, many a person who will agree that economic theory is of value will still reject aesthetic theory as vain. Economics, it will be admitted, can tell us much that is instructive about our affairs of work, production, and trade; but aesthetics, it will be stubbornly insisted, can tell us nothing about our experience in poetry, art and enjoyment of nature.

There is no reasonable ground for the disqualifying distinction against aesthetics. At least, there is nothing in my description of the data of aesthetics which makes them less amenable to analysis and generalization than are the data of economics. Both kinds of data have this in common: they cover the whole possible range of values, nothing can be ruled out of either. An economic good can be a practical good, an intellectual good, a moral good, or an aesthetic good. Also it may be the negative value of any of these—what is harmful, what is shoddy, what is false, what is immoral, and what is ugly. These too, as they all too often are, can be economic goods.

What is true of economic values is similarly true also of aesthetic values. Economic value and aesthetic value alike prescribe neither the presence nor the absence of any other value. The only thing an economic good cannot be is a non-economic good. The only things an aesthetic good cannot be is a non-aesthetic good. And this means that nothing in the world is excluded from either.

This is what the data of aesthetics shows, and it is not surprising that it does. The only surprising thing is that the data have so often been turned aside—squinted at rather than seen with open eyes for what they are.

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The Critic of Institutions*

MAX H. FISCH

The Greek name of philosopher, so proudly worn and so humbly—what besides the name have they had in common who in our western lands have worn it? We who sit here tonight as members of a philosophical association—what have we in common besides the association? To press the question would be to call up more ghosts than could be laid again within the limits of your patience:—ghosts of particular and universal, existence and essence, member and class, substance and attribute, subject and predicate, real and nominal and persuasive definition. One or two only of these ghosts I shall try to raise later, and let them haunt you if they still can, but I want first to take our bearings.

We are all familiar in a general way with the series of episodes in academic history by which the faculty of philosophy became a very loose collection of departments of arts and sciences, philosophy shrank to a single department within the collection, the arts and sciences multiplied, and numerous other professional faculties were added to those of law, medicine, and theology, so that philosophy is now no longer one of four, but one of a hundred, and no longer a prerequisite to the other three, but a competitor of the other ninety-nine.

When Locke wrote his *Essay*, he could look upon Boyle and Sydenham, Newton and Huyghens as the philosophers of the day, and profess himself to be only an under-laborer clearing the ground a little for such master-builders as these. Now it is Locke's *Essay* that is called philosophy, and nearly all that he called philosophy is science.

Since philosophy has shrunk from a faculty to a department, and diminished from a master-builder to an under-laborer, it might be expected, besides learning humility, to define for itself more clearly its

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now more limited task. Yet surely the diversity of what is now called, and of what calls itself, philosophy, it not less than it was in Locke's day, when he defined it as "nothing but the true knowledge of things." The questions we ask ourselves, or which, when addressed to us by others, we think properly addressed; the methods by which we seek our answers, or by which we justify them when found; and the tests to which we think it fair our answers should be put—have we philosophers as much in common in these respects as had those whom Locke called philosophers? Is there more than a family resemblance among us, bridging our extreme differences by likenesses of next to next, so that the extremes have in common only the series of which they are the opposite ends? Could we construct a definition of philosophy which, if it had authority, would not unchurch or unfrock many of the ablest among us?

Wittgenstein thought he had found a new subject or a new method which was different from what Plato and Berkeley had done, but which might be thought to take the place of what they had done, and might therefore be called philosophy. It is true that some of us now practice his method who might otherwise have practiced one or more of those already familiar and established. In any sense but that, however, his new method has not taken the place of any of the old ones, but has simply been added to them. The many have not become one, but have only been increased by one. So it has always been. Except for what has changed its name from philosophy to science, everything that has ever been called philosophy is still called philosophy, and, in spite of all changes of fashion, still survives in our midst.

May it all long survive! I have no wish to diminish the diversity or to make it seem less than it is. I am quite content that you should continue as diverse as you are, and yet all continue to bear the name I cherish for myself. If, therefore, I now proceed to recommend to you the oldest of all ways of thinking about philosophy, and to propose a new name for that old way of thinking, I ask you only to consider whether it includes what you are already doing and sets it in congenial relations with what other philosophers are doing. I shall be surprised and disappointed if it does not, but I ask no one to change his philosophic ways. If, however, there are younger members among us who have not yet found themselves philosophically, I suggest an arduous choice that will increase the diversity. And I have also a suggestion for departments of philosophy in our larger universities, which should have the same effect.

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In spite of the vogue of analysis, perhaps the most familiar recent definition of philosophy is still that by Whitehead in *Science and the Modern World*:

I hold that philosophy is the critic of abstractions. Its function is the double one, first of harmonising them by assigning to them their right relative status as abstractions, and secondly of completing them by direct comparison with more concrete intuitions of the universe, and thereby promoting the formation of more complete schemes of thought. . . . Philosophy is not one among the sciences with its own little scheme of abstractions which it works away at perfecting and improving. It is the survey of sciences, with the special objects of their harmony, and of their completion.

Now this suggests that the primary objects of philosophic study are the abstractions and perhaps also the methods and results of the special sciences, and that it aims at some kind of synthesis and completion of the sciences. It seems to me that this is, on the one hand, to assume an impossible burden, and, on the other, to restrict unduly the scope of philosophy. An impossible burden for the reason that we are asked to unify an indefinite plurality of sciences, no one of which is a unified whole in the first place, or has any prospect or need of becoming so. An undue restriction, because all the sciences together are only one set of institutions, and philosophy has no reason to confine itself to this set and ignore others, or even to give pre-eminence to this set. So I propose to describe philosophy as the critic, not of abstractions, but of institutions in general, of which the sciences and their abstractions are a quite special kind.

By institution, as a first approximation, I shall mean any provision or arrangement of means or conditions for subsequent activity, additional to or in modification of the means or conditions that are already present prior to the institution, whether present in nature prior to all institution or present in nature only as modified by previous institutions.

And now I must crave your particular indulgence. In order to develop the notion of institution and the notion of criticism sufficiently for the purpose in hand, I must say some things that I cannot take time to justify, and some which I am not sure I could justify in any length of time. It is of course a retiring president's privilege to commit all the fallacies that have been exposed in the working sessions earlier in the day. Until further notice, I shall be reading as statements what are for the most part really queries, and I ask you therefore to keep supplying "Is it not true that . . .?", or "May it not be the case that . . .?", or "Will you permit me to suppose that . . .?". It is only

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to save time and to avoid the monotony of so long a series of questions, that I shall use the declarative form. I believe that, after making the corrections you would wish me to make, and inserting all the qualifications which a close scrutiny would find to be required, I would have enough left to warrant my later proposals. But that also I must submit to your judgment.

The notion of institution, in a closer approximation, involves those of purpose and choice, will and decision; that is, of the arbitrary. It is the notion of what would or might have been otherwise if the purpose had been different, but of what might also have been otherwise to the same purpose. It is the notion of what is subject to criticism in the light of the original purpose if that can be found, or in the light of any purpose that may have taken its place; and of what is alterable by subsequent decisions, but never so alterable as to cease to be arbitrary.¹

In a general way, the purpose is to supply the means for, or to give scope, opportunity, protection, assurance, effectiveness, direction, form or style to future activities of a certain description; or to prevent or discourage activities of other descriptions. When agriculture, industry and commerce have been instituted, we can work and we can supply ourselves with the necessities and commodities of life. When games have been instituted, we can play. When the arts have been instituted, we can create and enjoy objects of beauty. When religion has been instituted, we can worship and pray and give solemnity to the great occasions of life. When schools have been instituted, we can learn and we can learn how to go on learning. When laboratories and libraries and museums and observatories and sciences have been instituted, we can engage in research. When government has been instituted, we can give some sort of working harmony to the other institutions, which we may call their constitution, or we can stabilize and protect a constitution which they already have, and adjudicate the conflicts that threaten it. These and all other institutions depend upon the two basic ones of family and speech. The length of human infancy makes obvious the primacy of the family. When instituted signs have been added to natural signs, we can speak and write, read and think; when the arts of rhetoric and literature, and learned socie-

¹By "arbitrary" I mean not "unreasonable" but "dependent on will"; more exactly, I mean "residually arbitrary" in the sense that, when reason has done what it can, discretion remains and commitment is still required. The objectivity of value is not thereby impaired.

ties and occasions for ceremonial speech have been instituted—we can make and suffer presidential addresses.

Every value is conditioned in one way or another by institutions, and all valuing tends to take on institutional form, to strengthen or to weaken or otherwise to modify existing institutions, or to give rise to new ones. To paraphrase Aristotle, the basic institutions come into being in order that men may live, and they continue in being, and others are added, in order that men may live well. The institutions of a society, in their order or constitution, are the conditions and means of those activities in which the good life consists in that society. They are also the matrix out of which the conception of the good life is developed. Every institution has its particular value or values, and develops its own rationale, and perhaps even a distinctive type of rationality. Out of the conflicts of institutions, the strains upon individuals that result from them, and the efforts at adjudication and reconciliation, there develops a general theory of the good life, and a generalized rationality, which is instituted as the continuing critic both of other institutions and of itself. It constructs the theory in terms of which the institutions of a society are justified to itself and to its neighbors, in terms of which internal conflicts are adjusted and dissatisfactions quieted, but also in terms of which the existing institutions are weighed and found wanting, and alternatives are conceived, advocated, and instituted. This continuing critic is philosophy.

Already in the eighteenth century Vico had derived the logic, metaphysics and ethics of Socrates, Plato and Aristotle from the disputations of the market-place, the public assembly and the law courts of Athens. We have since learned to suspect behind the earliest philosophical speculations in the Greek world the desire to make or to resist innovations in the institutions of the city states of Asia Minor and of Southern Italy and Sicily. We shall not much exaggerate the prevalent view if we say that philosophy began not in cosmic but in civic wonder; that its cosmogonies and cosmologies were politically inspired and had political applications; and that it conceived the world order in the image of the order of institutions in society before it began to use the former as a standard by which to criticize the latter.

In any case, the critic of institutions needed a metaphysics as well as a general theory of value or of the good life. Eventually it needed all the philosophic disciplines so far instituted, and it will need others still to come. But philosophy has moved during most of its history between the poles of politics on the one hand and metaphysics on the

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other; between the life of reason and the realms of being. I have no doubt that it will continue to do so.

The most general distinction in the history of philosophy has been that between nature and institution, and the basic problems of metaphysics turn on the relation between the two. Most of the other recurring distinctions are variations on this one, such as nature and culture, fact and value, matter and form, particular and universal, body and mind. Whatever we mean by mind, our best approach to it is not by introspection but through institutions. But though most of the concepts and distinctions of philosophy have been developed out of the theory of institutions, we forget their origin unless a traditional label reminds us, as in the distinctions between natural and instituted signs, law by nature and law by institution, or law by divine institution and law by human institution. We subject our concepts and distinctions to dialectical refinements apart from the theory of institutions, and we seldom subject them to the final test of being brought back home.

Let me illustrate the institutional setting of the problem of universals. An institution that is to survive must be so set up and set going as to become a unit in a system which includes other units of the same kind, and includes other kinds as well. A family must take its place in the family structure of society, in which it sustains certain relations to the families of groom and bride, which reproduce themselves in and through it, and other relations to other families in the neighborhood, the church, the P.T. A. A bank must find its place in the banking system, a school in the school system.

A new university, for example, will conform in most respects to a university type or pattern already exemplified in other universities. But this need not mean merely that its founders are fashioning their university after the idea of a university, whether Newman's or Plato's or any other. Peirce, for instance, defined a university for the *Century Dictionary* as a research institution. The editors asked if it was not a teaching institution. Peirce replied that it was not and never had been, and that we would have no universities in this country until we learned better. But it is less the attractiveness of Peirce's idea than the demands of government, industry, business, and agriculture that are gradually producing an overwhelming preponderance of the research over the teaching function in our universities. Meanwhile, a university has to fit into a system of higher education, to receive students who are graduated from high schools and transferred from

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other universities and colleges, to exchange credits, to have its graduates accepted on an equality with those of other universities. The idea may prevail in the long run, by repeated appeal to it as a standard of criticism, but in the short run the authoritative universal is less the Platonic idea, less the eternal object or the ideal limit or the abstract universal, and more the Hegelian concrete universal, the institutional system.

Was there a first institution? If so, it will not be the historian, the archaeologist or the anthropologist who can take us back to it. Was there a first family, a first church, a first school, a first bank? If not, we have only to extend the list, and we are sure to come to an institution of which there was a first, but it will not have been the first institution. Every act of instituting presupposes an existing set or matrix of institutions. We make use of old institutions in creating a new one, and the new must have from the start some continuities with the old, and is bound to acquire others, until its roots are sunk in most or all of them. Institutions have institutions for their parts, and are parts of institutions; institutions become reciprocally parts of each other; and there is no all-embracing institution which has all others for its parts but is no part of them.

Universalia ante rem, in re, and post rem. If I have not quite clearly illustrated all three, it is apparent that it would not be impossible to do so.

Or try matter and form, body and mind. Institutions cannot be pointed to in the sense in which we can point to physical objects or to human beings, or to certain of their details or qualities or movements. We cannot even point to parts of institutions, because the parts of institutions are also institutions. But there would be no institutions without human beings, and physical conditions, and perhaps there are none without some embodiment in physical objects as well. In some institutions the material embodiment is so prominent that in moments of absentmindedness we may come close to identifying the institution with it. The supermarket then becomes a stock of goods, the country club a golf course, the court a court house, the utility corporation becomes the utility, the church a building with altar and pews, and similarly with banks, schools, and research institutions. That is, we tend to identify what cannot be pointed out with what can. This is not always an unfortunate tendency. To redesign the material embodiment is the most obvious and often the most effective way of changing the institution. If we wish to have discussion instead

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of lectures in certain courses, the first step may well be not a directive to the teacher but an operation on the classroom, taking out the fixed seats that face forward, and putting in a large oval table with moveable chairs around it. That may suffice without the directive. We change our minds, or may change them, by changing the circumstances in which we act.

Yet the institution cannot be analyzed into the human beings and the physical objects, or even into the behavior of the former and the shapes and movements of the latter. They are not sensible, but intelligible forms; forms we cannot perceive, but cannot think away without thinking the institutions away; forms, indeed, without which we can scarcely think at all.

We cannot adequately criticize institutions without conceiving alternatives. For purposes of criticism, the scope of an institution includes that to which, taken as a whole, an imagined alternative whole is preferred which is like the given whole in some respects and unlike it in others. Institutions are in this sense relative to our powers of comprehension. But our powers of comprehension have developed by experience of the way in which, within a whole, change at one point brings change at others, so that the question of the desirability of the first change becomes the question of the desirability of a whole which includes all the changes, as compared with a given whole in which none of these changes has as yet taken place. Furthermore, comprehension is not ordinarily immediate or direct. We do not grasp an institution as we do a visual work of art which may be taken in as a whole from any of several points of view. Institutions are comprehended by the help of maps and charts and models and complex theoretical descriptions and historical narratives. The techniques of comprehension may become so specialized to particular institutions or sets or types or aspects of institutions, and so focused on description without reference to the purposes of criticism, that an institutional or social science detaches itself from the critic of institutions. All the present social sciences have in this way detached themselves in the nineteenth and twentieth centuries, as the natural sciences already had in the seventeenth and eighteenth. And the critic is left without command of the apparatus and techniques of comprehension.

Interlude

As an interlude at this point, I should like to read the scenario for a three-act skit called "The Progress of Philosophy."

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Act I. The world is back stage and back drop. The philosophers are studying and criticizing it. After prolonged study of a part of it, one of them addresses the others, and they stop and listen. As they listen, they do not look at him, but at the part of the world he is talking about. Now and then they interrupt, point at something, and correct him. This is repeated for other parts of the world. All the philosophers move freely from part to part, and there is not much deference to the authority of those who have lingered longest over a particular part. But off to the right a group of them are constructing some very complicated apparatus and building a fence around it and bringing in pieces of the world through a gate. They have stopped calling themselves philosophers and they paint a sign on the fence, saying, in big letters, **PHYSICS**, and in smaller letters underneath, **"PHILOSOPHERS NOT WANTED."**

Act II. The world is completely blocked off from view by a row of inclosures, with such further labels as **CHEMISTRY**, **BIOLOGY**, **PSYCHOLOGY**, **ECONOMICS**, **SOCIOLOGY**. A few philosophers wander back and forth complaining about the inclosures and recalling the good old days when this was known as "The Philosophers' Common." One of them gives another a boost to look over an inclosure at the world beyond. The philosopher on top reports that there are gates on the farther side through which the scientists go out into the world and return. Meanwhile other philosophers have stationed themselves at knotholes in the fences. Now and then they take peeps to see what the scientists are doing, but for the most part they hold their ears to the holes and listen to what the scientists say, and exchange reports with each other, and critical comments. One philosopher suddenly shouts through his knothole, "Oh! Mind your language!" A few moments later he whispers, "Would you like to have me mind it for you?" The philosophers form a chorus and sing the philosophers' theme song. When they come to the refrain, each of them approaches his knothole. The refrain is, "Mind your language! Or would you like to have us mind it for you?"

Act III. We hear more bustle than ever in the inclosures, and the banging of the gates suggests much traffic with the world. But the philosophers have not only forgotten the world but have turned their backs on the sciences and are sitting in two huddles down front. Those at the left are playing a game of cards which is supposed to settle the pecking order in philosophy. As they lay down their last cards, one says, "Object!"; the second, "Meta-!"; the third, "Meta-

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meta-!"; and the fourth, "Meta-meta-meta-!" But before proceeding to peck, they are distracted by a speech which has begun in the huddle at the right, and they straggle over to hear it. The speech is to the following effect. "Since the scientists won't let us mind the world, or *them*, and they don't much care whether their *language* is minded or not, and we can't mind it very well through the knotholes anyway, why not start minding *ordinary* language? That's something they can't deprive us of, and we always have it with us, so we needn't budge from where we are." After some discussion, they decide that that is what they should have been doing all the while, so that what seemed like a forced retreat from the world and from science was really an advance to the rear, and this is what progress in philosophy consists in. So they take out notebooks and start scribbling, and then they read each other short papers on such subjects as, "Am I now dreaming?" "Can I feel your pain?" "Can we witness or observe what goes on 'in our heads'?" "Can a man witness his own funeral?" At the end they stand and sing their second song: "Doesn't it strike you / And greatly surprise you / That ordinary language / Is so very extr'ordin'ry?" (*Curtain.*)

Now, if my conception of philosophy as the critic of institutions is sound, philosophy must stand in a relation to the social sciences very different from that in which it stands to the natural sciences. Philosophy needs the social sciences, and they need it, a great deal more than it needs the natural sciences, or they it. For philosophy, the natural sciences are primarily a set of institutions, institutions of research and teaching, intimately linked with agriculture, engineering, industry, medicine and other technological institutions. Philosophy, as the critic of institutions, is concerned with all of these primarily as objects of value; that is, with reference to the activities to which they give form and direction, and to the value of those activities in the good life as a whole. The objects of the natural sciences themselves are not the philosopher's primary objects. They belong to that side of the nature-institution couplement which concerns him only secondarily. He needs to revise his metaphysics from time to time in the light of general developments in the natural sciences, but he seldom needs a detailed knowledge of their findings. On the other hand, while philosophers of science have doubtless contributed in the past to the understanding the natural scientists have of their own procedures, and have perhaps even contributed some refinements to the procedures themselves, these are now well established and it does not

seem probable that in future the natural scientists will greatly need philosophy in their own proper business, though certainly they will need it whenever they attempt to turn science into metaphysics or to erect a metaphysics on the conclusions of science, with an imperfect realization of the institutional character of science, and of the necessity of bringing institutions other than scientific into the metaphysical scheme.

With the social sciences the case is quite different. We cannot content ourselves with considering them as institutions among others, for their objects are our objects too in a way in which those of the natural sciences are not. Our chief purpose here must be not to study the social sciences but to study, with their help, what they study. Every institution, including language, is the concern of one or more social sciences, and the social sciences are continually making discoveries in ignorance of which we cannot continue or resume our traditional function. If we resign ourselves to ignorance of the social sciences, we must resign ourselves to being critics of only one institution, namely language, and very ignorant critics of that.

On the other hand, the social scientists need us. There is great confusion among them as to their functions, methods, and concepts. Some of them, aspiring to the condition of natural science, would turn the social sciences into behavioral sciences, values into observable natural facts or events, and institutions into behavioral patterns. Yet these same scientists may be employed as experts to evaluate alternative institutional arrangements, and may irresponsibly assume the values of those who employ them, or assert their own values, without any attempt at the objectivity they profess in their research. Other social scientists are convinced that values are of the essence of what they study, but that neither institutions nor values are data of the natural science kind. They would like to deal with them scientifically, but they do not know how. Finally, there are social scientists who, often without knowing it, are really philosophers, interpreters and critics of institutions, who view the industrious value-free researches of their colleagues with a disdain which few professed philosophers would permit themselves. Now, as Peirce said to Royce, "I wish you would study logic—you need it so much," so we might fairly say to all three groups of social scientists, "We wish you would study philosophy—you need it so much." In all three groups, however, and in the many intermediate groups as well, there is already a minority of social scientists who have some sense of the relevance to philosophy of

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what they are doing, and who are willing to believe that philosophy might help them toward a more rational ordering of their own endeavors. They would welcome us to their counsels, and would be glad to be welcomed to ours. They would accept our services as friendly critics, and even invite our collaboration.

I have now finished the part of my paper for which I begged your particular indulgence, and I come to my proposals. Let me repeat that they do not include a proposal that any of you should practice philosophy in any other way than that in which you are now practicing it. I believe that you are all philosophers as I understand philosophy, and that, if it does not seem so to you, that must be because I have failed to make myself clear. I do think, however, that a series of developments in academic history has led to concentration on the institution of language, and comparative neglect of many others; and I think that another development in academic history now offers us an opportunity to redress the balance. That new development is the great increase in college and university enrolments which is already well begun. I base my proposals on the premise that, within a future for which we may reasonably plan, there may be twice as many persons making a career of philosophy as there are now, and that the intellectual and cultural vitality of philosophy may be recovered by a distribution of effort among those who join our ranks different from that which now obtains among us. I have two sets of proposals.

The first set is addressed to all of us as advisers of individual students. It is that we be on the alert for students who seem to have some aptitude for one or another of the social sciences, and who have not already given hostages to fortune, and that we urge them, after a thorough grounding in the more technical philosophic disciplines, to obtain a similar discipline in a social science of their choice. They should carry their studies far enough to have had first-hand experience of the research methods of the science in question, and, if possible, be admitted to membership in the profession. They should subscribe to at least one representative journal, and cultivate the friendship of at least one outstanding young scientist in the field, through whom they may hope to be kept informed of current developments as from within the science. They should attend its departmental seminars and professional meetings, and in due time offer papers of their own. They should turn their growing scientific knowledge to philosophic account, and make it available to their fellow philosophers so far as that is desired.

For purposes of such advice, I think we should include history among the social sciences, and I think we should encourage some students to turn instead to law, public administration, **business management**, labor union organization, social work, and even to supplement professional training by practical experience in these fields.

My second set of proposals is addressed to the philosophy departments in our larger universities. Without diminishing, and perhaps while even increasing, the absolute numbers of persons with strength in mathematics, natural science, languages and literature, and the other arts, I suggest that they seek to increase greatly their relative strength in the social sciences. If my conception of philosophy is sound, a department with twelve members, for example, might reasonably have an expert in each of the major social sciences and in law. These men should be encouraged to spend part of their time in cultivating their several sciences, and in maintaining good communications with the respective departments. We should not expect them to begin publishing as soon, or to publish as often, as their colleagues in logic, the philosophy of the natural sciences, semantics, or analysis. They would of course be writing, and they would present papers in our meetings as well as in social science meetings. Many of these would never be published, or would be published only after many metamorphoses. If philosophy becomes again the general critic of institutions, the expertness required for useful publication will demand a greater maturity and a wider experience of life, in addition to the logical, analytical, and dialectical skills we already prize.

If there are really able young men and women who are willing to extend their preparation for philosophy in the way I propose, and if college and university departments of philosophy are ready to add persons so trained to their staffs, and promote them on evidence other than print, I do not doubt that the foundations will supply the necessary scholarship funds for a trial period, until the universities themselves can make suitable provision.

We might also ask the foundations to support for several years a summer session in which leaders in the social sciences would conduct seminars at an advanced level for philosophers. I think the foundations can be persuaded that philosophers are worth educating in this and other ways. For example, another project that would require foundation support would be the preparation of a classified bibliography of social science literature carefully selected and critically annotated for the particular purposes of the general theory and critic of insti-

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tutions. The continuation of such a bibliography in periodic supplements might then be undertaken by one of our university departments which had expanded its staff to include a corps of experts in the social sciences. Such a department might also enlist foundation help in launching a journal which, along with *Ethics*, would lead the way in the kind of recovery of philosophy toward which all my proposals are directed.

Two concluding words.

1. It may turn out in fifty or seventy-five years that the social sciences have been a mistake. That is, it may turn out that their effort to approximate the mind-free value-free concepts and methods of the natural sciences, and their search for generalizations of the natural science kind, have been a mistake. The social sciences may then return to the condition of philosophy, each functioning as critic of institutions from the base of a particular institution or set of institutions. This would be unobjectionable, and it may perhaps be necessary. All institutions are implied by any one, and working out as it were from a particular one may yield as adequate an understanding as attempting to survey them all without focusing sharply on any. More exactly, a just survey is possible only after working out from each to the others.

Meanwhile, however, we must live with the social sciences as they are, and on their terms as well as ours. If we do not, they will be driven by the pressure of rapid social changes to create their own value-orientation, their own synthesis, their own general theory and critic of institutions. If God did not exist, it would be necessary to invent Him; and if the critic of institutions no longer lives, and cannot be resurrected, in departments of philosophy, it will be necessary to create it outside of them.

2. Fortunately for most of us here tonight, philosophy has other resources besides the social sciences and besides its own more technical disciplines. It draws nourishment from all the humanities as well, and in the end it performs its critical function in the humanistic rather than in any scientific way. Thus the history of philosophy has an importance which the history of science cannot have. The history of philosophy is philosophy itself taking its time, and its way of taking its time includes not merely a continual bringing forth of things new, but

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a continual review of the old. It continually re-sifts, re-selects, and re-orders its past creations, re-edits, re-translates, re-reads, re-interprets, and criticizes afresh. Its great classics do not diminish but grow in power. The art of teaching is itself often the art of bringing the thoughts of our students back again and again to a sentence of one or another of the great philosophers, until our students grasp the significance which only the entire history of philosophy before and since packs into that sentence, and until they bring to bear upon it all the critical resources which that history affords. Thus the institution which is eminently the critic of all others is also that which, more than any other, is critical of itself.

University of Illinois.

Proceedings of the American
Philosophical Association
1955-1956

TWENTY-NINTH ANNUAL REPORT OF THE
BOARD OF OFFICERS

July 1, 1956

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Bibliography of Philosophy—Editorial Center, U.S.A. (This committee was set up for a trial period ending December 31, 1956.) H. W. Larrabee, *Director*; Max H. Fisch, E. W. Strong.

Philosophy in Education: C. W. Hendel, *Chairman*. (Other members to be appointed.)

Committee to Organize the Second Congress of the Inter-American Philosophical Society: Roderick Chisholm, *Chairman*. W. R. Dennes, Marvin Farber, Elizabeth Flower, C. B. Garnett, Jr., W. V. Quine, Patrick Romanell, H. W. Schneider.

DELEGATES

Delegate to the American Council of Learned Societies: Cornelius Krusé.

Delegate to the American Association for the Advancement of Science: C. West Churchman.

The following were appointed as delegates to international gatherings on the recommendation of the Committee on International Cultural Cooperation:

Stephen C. Pepper to the Third International Congress of Aesthetics in Venice, September 3, 4, and 5, 1956.

Paul A. Schilpp to the Third Session of the Pakistan Philosophical Congress in Peshawar, Pakistan in March 1956.

Howard Roelofs to the Fifth UNESCO Conference at Cincinnati, November 1955.

PROCEEDINGS

Archie J. Bahm at the Thirtieth Indian Philosophical Congress at Nagpur.

Cornelius Krusé, Roderick Chisholm, W. V. Quine to the First Congress of the Inter-American Philosophical Society (Fourth Inter-American Philosophical Congress) at Santiago de Chile, July 1956.

The following were appointed to represent the Chairman of the Association:

George Burch at the First Convocation of Tufts University, December 8, 1955.

A. C. Benjamin at the inauguration of R. E. Long as President of Park College, Missouri.

CONSTITUTION OF THE AMERICAN PHILOSOPHICAL ASSOCIATION

(The new Constitution of the Association, ratified by the Divisions, became effective January 1, 1954.) (See below for text as amended.)

Article I—NAME

The name of this organization shall be the American Philosophical Association.

Article II—MEMBERSHIP

1. The membership shall be membership in one or more divisions of the Association.

2. The present divisions are three: Eastern, Western, and Pacific. New divisions may be formed on application to the Board of Officers, with the approval of the Board of Officers and of the Executive Committee of all of the existing divisions.

3. Each division shall elect its own members and officers and shall fix its own dues.

Article III—OFFICERS

1. The governing body of the Association shall be a Board of Officers, composed as follows:

The President of each Division, during his divisional term of office.

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The Secretary of each Division, during his divisional term of office.

The Chairman of three standing committees of the Association.

A Secretary-Treasurer elected for a three-year term by the Board of Officers.

The Chairman of the Board shall be elected by the Board from its membership for a *three-year period*. His term of office as Chairman shall not be affected by the expiration of his membership (otherwise) on the Board.

2. The Board of Officers shall determine the percentage of the dues of each division which is to be collected annually from the divisional treasurers by the national secretary-treasurer to defray the expenses of the Board of Officers and Standing Committees, and shall apportion, collect and disburse the *pro rata* share of the expenses of special joint projects by the divisions.

Article IV—STANDING COMMITTEES

1. International Cultural Co-operation.

2. Publication.

3. Information Service and Placement.

4. Any other committees which may be necessary for special projects. (Their chairmen do not belong *ex officio* to Board of Officers.)

5. The Chairman of these committees to be elected for five-year terms by Board of Officers.

Article V—PUBLICATIONS

The Association shall publish annually the proceedings and presidential addresses of the divisions together with the combined list of members and a report of the Board of Officers. This publication shall be in charge of the Secretary who shall furnish a copy to each member. The expense of publication shall be borne *pro rata* by the several divisions.

Article VI—AMENDMENTS

Amendments to this constitution may be made by a concurrent majority vote of the members of each division present at its regular annual meeting.

PROCEEDINGS

CONSTITUTION OF THE

AMERICAN PHILOSOPHICAL ASSOCIATION

(This is the text of the Constitution as it will appear in January 1957, provided both the Eastern and Pacific Divisions approve the new amendments.)

Article I—NAME

The name of this organization shall be the American Philosophical Association.

Article II—MEMBERSHIP

1. The membership shall be membership in one or more Divisions or Affiliated Conferences of the Association.

2. The present Divisions are three: Eastern, Western, and Pacific. New divisions may be formed on application to the Board of Officers, with the approval of the Board of Officers and of the Executive Committees of all of the existing Divisions.

3. Regional groups organized on a permanent basis and holding one or more meetings a year may be recognized as Affiliated Conferences with the approval of the Board of Officers and of the Executive Committees of all the existing Divisions, and with the provision that they have conditions of membership comparable to those prevailing in the Association.

4. Each Division and Affiliated Conference shall elect its own members and officers and shall fix its own dues.

Article III—OFFICERS

1. The governing body of the Association shall be a Board of Officers, composed as follows:

The President of each Division, during his term of office.

The Secretary of each Division, during his term of office.

The Chairman of each of the three standing committees of the Association.

One member from each Division elected for a three-year term (terms staggered).

AMERICAN PHILOSOPHICAL ASSOCIATION

A Secretary-Treasurer elected for a three-year term by the Board of Officers.

The Chairman of the Board shall be elected by the Board from its membership for a three-year period. His term of office as Chairman shall not be affected by the expiration of his membership (otherwise) on the Board.

2. The Board of Officers shall determine the percentage of the dues of each Division and Affiliated Conference which is to be collected annually from their several treasurers by the national Secretary-Treasurer to defray the expenses of the Board of Officers and Standing Committees, and shall apportion, collect, and disburse the *pro rata* share of the expense of special joint projects.

Article IV—STANDING COMMITTEES

1. International Cultural Co-operation.
2. Publication.
3. Information Service and Placement.
4. Any other committees which may be necessary for special projects. (Their chairmen do not belong *ex officio* to Board of Officers.)
5. The Chairmen of these committees to be elected for five-year terms by Board of Officers.

Article V—PUBLICATIONS

The Association shall publish annually the proceedings and presidential addresses of the divisions together with the combined list of members and a report of the Board of Officers. This publication shall be in charge of the Secretary who shall furnish a copy to each member. The expense of publication shall be borne *pro rata* by the several divisions.

Article VI—AMENDMENTS

Amendments to this constitution may be made by a concurrent majority vote of the members of each division present at its regular annual meeting.

PROCEEDINGS

ACTIONS OF BOARD OF OFFICERS

In accordance with our procedure of the past few years, the following motions were put before the Board of Officers by mail for their comments and vote. All passed unanimously except 56-1 and 56-4, which received two negative votes. 56-1 was objected to by one person as purely propagandistic and as containing a false claim that Franklin was a philosopher. 56-4 was objected to on the ground that such international congresses create more ill-will than good-will.

MOTION 55-4—*Alloting an additional \$50 to Committee on Information Service.*

That an additional \$50 be allotted to the Committee on Information Service in 1955 for the purpose of meeting the expense involved in contacting all currently registered candidates, requesting them to fill out new and slightly revised registration forms in triplicate, and supplying each committee member with an active file of candidates.

MOTION 55-5—*To elect William H. Hay as Secretary-Treasurer of the American Philosophical Association for a Three-Year Term Beginning January 1, 1956.*

MOTION 55-6—*That the following amendments to the Constitution be adopted to provide for the recognition of such groups as the South-western Philosophical Conference:*

Article II, Section 1: The membership shall be membership in one or more Divisions *or Affiliated Conferences* of the Association. (The proposed change consists of the addition of the words in italics).

Article II, Section 3: Regional groups organized on a permanent basis and holding one or more meetings a year may be recognized as Affiliated Conferences with the approval of the Board of Officers and of the Executive Committees of all the existing Divisions. (This section is entirely new. The present section 3 would become Section 4, if this amendment is adopted).

Article II, Section 4: Each Division *and Affiliated Conference* shall elect its own members and officers and shall fix its own dues. (This is the present Section 3 with the addition of the words in italics).

Article III, Section 2: The Board of Officers shall determine the percentage of the dues of each Division *and Affiliated Conference* which is to be collected annually from *their* several treasurers by the national

AMERICAN PHILOSOPHICAL ASSOCIATION

Secretary-Treasurer to defray the expenses of the Board of Officers and Standing Committees, and shall apportion, collect and disburse the pro rata share of the expense of special joint projects. (The proposed changes are the additions and modifications represented by the words in *italics*).

(These amendments were rejected by the Eastern Division at their 1955 meeting, who voted that they would approve them with the addition of the words to Article II, Section 3, "with the provision that they have conditions of membership comparable to those prevailing in the Association." Motion 56-3 was proposed and passed to propose such revised amendments to the Divisions.)

MOTION 55-7—*To Establish a Standing Committee on Philosophy in Education.*

That the Board of Officers hereby authorizes a Committee on Philosophy in Education which shall have the purpose of considering, and making recommendations to the Board of Officers for action on questions concerning the teaching of philosophy, the training of teachers of philosophy, and the place of philosophy in liberal and technical education;

That the Chairman of the Committee shall be elected by the Board of Officers;

That there shall be as many members as shall be requested by its Chairman;

That these members shall be appointed for a set term of one, two, or three years by the Chairman of the Board of Officers on the advice of the Committee Chairman; and

That the Committee Chairman may at his discretion form Subcommittees to deal with one or another scheduled matter, such as Teacher Training and Recruitment or the Question of Logic in the High-School Curriculum.

MOTION 55-8—*That Morton White be elected Chairman of the Committee on Publication for a five-year term ending December 31, 1960.* (Professor White declined to serve on the ground of press of work.)

January 1956—Professor Max H. Fisch, President of the Western Division was elected Chairman of the Board of Officers for a three-year term ending December 31, 1958.

MOTION 56-1—IN HONOR OF BENJAMIN FRANKLIN. *That, on the recommendation of the Chairman of the Committee on International Cul-*

PROCEEDINGS

tural Cooperation, the following greeting shall be sent out:

On the occasion of the 250th birthday of Benjamin Franklin the philosophers of the United States extend greetings to the philosophers of the world. Franklin was a man who combined practical and theoretical wisdom in a blend that every follower of Socrates can admire. We of the United States were fortunate to have among the guiding hands of the founding of our nation a philosopher who could justly gain the respect and admiration of Europe and the world. His never-failing moderation and good sense provide a model. He constantly showed ingenuity and tact in discerning means and ends to which adherence was freely given by men and nations of diverse needs and previously inharmonious purposes. All this he was able to achieve because of his life-long devotion to the pursuit of knowledge and the free and wide-spread dissemination of ideas and discoveries.

Knowledge liberates, but knowledge can be acquired only when the mind is free to try every avenue that piques curiosity, even as eccentric a one as flying a kite, as Franklin did, in order to increase our knowledge of electricity.

MOTION 56-2—*That Virgil Aldrich, Professor of Philosophy at Kenyon College, be elected Chairman of the Committee on Publications of this Association for a term of five years expiring December 31, 1960.*

MOTION 56-3—*That the following Revised Amendments to the Constitution be adopted:*

Article II, Section 1: The membership shall be membership in one or more Divisions *or Affiliated Conferences* of the Association. (The proposed change consists of the addition of the words in italics).

Article II, Section 3: Regional groups organized on a permanent basis and holding one or more meetings a year may be recognized as Affiliated Conferences with the approval of the Board of Officers and of the Executive Committees of all the existing Divisions, and with the provision that they have conditions of membership comparable to those prevailing in the Association. (This section is entirely new. The present Section 3 becomes Section 4, if this amendment is adopted).

Article II, Section 4: Each Division *and Affiliated Conference* shall elect its own members and officers and shall fix its own dues. (This is the present Section 3 with the addition of the words in italics).

Article III, Section 2: The Board of Officers shall determine the percentage of the dues of each Division *and Affiliated Conference* which is to be collected annually from *their* several treasurers by the national

AMERICAN PHILOSOPHICAL ASSOCIATION

Secretary-Treasurer to defray the expenses of the Board of Officers and Standing Committees, and shall apportion, collect and disburse the pro rata share of the expense of special joint projects. (The proposed changes are the additions and modifications represented by the words in *italics*).

(These were approved by the Business Meeting of the Western Division in 1956. On approval by the Eastern Division and Pacific Division, they would go into effect at the beginning of the next year.)

MOTION 56-4—Authorizing the Planning of International Philosophical Meetings in the United States.

That the American Philosophical Association prepare an invitation to the Interamerican Philosophical Society to hold its second annual meeting in the United States in 1957.

That the American Philosophical Association prepare an invitation to the International Federation of Philosophical Societies to hold the Thirteenth International Congress of Philosophy in the United States in 1961. (This invitation will be presented to the Twelfth Congress in 1957.)

That the Chairman of the American Philosophical Association is authorized to seek funds from foundations for the holding of these international gatherings, including the travel expenses to this country of specially invited philosophers from abroad. (It is to be understood that this authority may be delegated to an appropriate committee.)

(Professor Roderick Chisholm of Brown University was appointed Chairman of a special Committee to Organize the Second Inter-American Philosophical Society meeting. Funds were granted by the Ford Foundation to support the meeting. Professor Chisholm attended the First Inter-American Philosophical Society meeting in Santiago de Chile in July 1956, where he extended the invitation to meet in the United States. The invitation was accepted. Professor Kruse was elected President of the Inter-American Philosophical Society, and Professor Chisholm, Secretary. The meeting will take place in the United States in July 1957.)

MOTION 56-5—Election of Charles W. Hendel as Chairman of Committee on Philosophy in Education.

That Charles W. Hendel be elected Chairman of the Committee on Philosophy in Education for a term of five years ending December 31, 1960.

WILLIAM H. HAY,
Secretary-Treasurer.

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REPORT OF THE DELEGATE TO THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

Activities of the Representative to the AAAS consist in nominating persons for the office of president of the AAAS and the sectional vice-president (Section L), and in participating in the final election. In addition, the representative participates in planning the annual program of Section L, parts of which are normally co-sponsored by the American Philosophy Association. This year the Board of Directors of the AAAS elected to meet in Atlanta, Georgia. This move caused some dispute, because Atlanta requires racial segregation of living quarters (but not meeting places). Since two divisions of the APA (the Eastern and Western) have expressed themselves strongly against meeting under conditions of segregation, the APA representative, together with the APA president and secretary-treasurer, decided not to co-sponsor any meetings this December with the AAAS. It was made clear in the letter to the secretary of the AAAS that this action is not intended to apply to subsequent annual meetings of the AAAS, where such meetings take place in non-segregated areas.

C. WEST CHURCHMAN

December 17, 1955

REPORT OF THE DELEGATE TO THE AMERICAN COUNCIL OF LEARNED SOCIETIES

The annual meeting of the American Council of Learned Societies was held at the Hotel Washington, Washington, D.C. on January 20-21, 1955.

The American Philosophical Association was represented at this meeting by Cornelius Krusé, delegate of the Association. William H. Hay, national secretary of the Board of Officers of the Association, attended the Conference of Secretaries held annually in conjunction and collaboration with the annual meeting. It was announced that Frederick H. Burkhardt, president of Bennington College and a member of this Association, had been appointed to the Board of Directors to fill the unexpired term of Irwin Edman. The chairman, President Cornelius W. de Kiewiet, emphasized the importance for the constituent societies, and for the nation, of the Council whose function is to act nationally as the spokesman and representative for the Humanities in all of its aspects.

AMERICAN PHILOSOPHICAL ASSOCIATION

The executive director, Mortimer Graves, spoke of the accomplishments during the past year of the various specialized committees of the Council, making special mention of the progress made in the program of preparing texts, grammars, readers, and dictionaries for thirty-four Oriental languages and in the projects for the preparation, under contract with the U.S. Government, of similar material for teaching English as a foreign language to natives of ten different languages, mostly non-European. Progress was also reported in the preparation of Volume XXII, the second supplemental volume, of the Dictionary of American Biography under the able editorship of Robert L. Schuyler, professor emeritus of History in Columbia University.

The executive director deplored the continued lack of funds for activities in which the Council until recently was engaged, namely fellowships, aid to research, and assistance to publication for all fields of the Humanities. The present critical financial situation of the Council was frankly discussed. Foundation support, once substantial, has markedly fallen off, so as to affect adversely even the central administrative function of the Council. Encomiums of the achievements of the Council in the more than thirty-five years of its history abound, but funds have recently not been forthcoming. The constituent societies, aware of the present crisis of the Council, have through formal resolutions at their business meetings, or through their delegates, expressed great appreciation of the past achievements of the Council, as well as their hope that foundations and other sources of support will not allow the Council, for lack of funds, to cease functioning as the central national body concerned with the strengthening of the place of the humanities in our national life. Frequent mention was made of the patent fact that if no general council for the huamnistic societies existed, it would have to be created. While the constituent societies could not themselves defray the expenses of the central administration of the council, amounting to about \$100,000.00 a year, as a kind of moral support of the Council and in order to strengthen its appeal for foundation support, a number of constituent societies voluntarily increased their annual dues to the Council and even made special contributions, with the latter now totalling \$1,260.00. The Board of Officers of our Association voted to increase our dues to the Council from \$45.00 to \$75.00.

For the third successive year an important feature of the annual meeting of the Council was the group discussion in four panels of the

PROCEEDINGS

fundamental problems which face the humanities today, with special reference to the role of a national council on the humanities in helping to meet these problems.

For the first time in the history of the Council an open public meeting was held and before a large audience Agnes E. Meyer spoke on "Learning and Liberty" and Howard Mumford Jones on "What's Past is Prologue."

The following nominees for offices of the Council were elected for the year:

Chairman: Howard Mumford Jones (Harvard University)

Vice-Chairman: Theodore C. Blegen (University of Minnesota)

Secretary: William R. Parker (New York University)

Treasurer: Harold Hoskins (Foreign Service Institute,
Department of State)

Since the last annual meeting of the Council the Board of Directors appointed an able Commission on the Humanities for the purpose of surveying and publicizing the role of the Humanities in our times in the hope that foundations and the wider public may become more intimately acquainted with the aims and purposes of the Council.

The next meeting of the Council will be held in Washington, D.C., January 26-27. It has been announced that the greater portion of the annual meeting will be devoted to the exploration of the problem: "What has contemporary scholarship about the 18th Century to tell American society today about the permanent, continuing value of the age of enlightenment, and which of these values must we modify or discard." The public meeting will be addressed by Barnaby Keeny, President of Brown University.

CORNELIUS KRUSÉ

December 1955

REPORTS OF COMMITTEES

Committee on International Cooperation.

An International Congress of Philosophy, devoted primarily to the Philosophy of Kant, was held from the 15th to the 22nd of December in Port-au-Prince, Haiti. Members of the American Philosophical Association were invited to attend or to send papers. The Chairman of the Board of Officers as well as the Chairman of this Committee sent messages of greetings and felicitations to the Congress.

AMERICAN PHILOSOPHICAL ASSOCIATION

The next Inter-American Congress of Philosophy, the Fourth in the series established in Port-au-Prince in 1944 and the first under the auspices of the newly established Inter-American Philosophical Society, will be held in Santiago (Chile) from July 8 to July 15. The theme of the Congress will be Philosophy in the Contemporary World. The whole field of philosophy, including metaphysics, epistemology, logic, philosophy of science, value theory, philosophy of history and of law, and philosophical anthropology will be discussed in five concurrent sessions. Members of this Association are invited to send papers, copies of which must be in the hands of the organizing committee for translation and mimeographing by May 15, 1956. Professor Jorge Millas is president of the Congress and Professor Santiago Vidal Muñoz is the general secretary. The address for both is Congreso de la Sociedad Interamericana de Filosofía, Casilla 10066, Santiago, Chile.

The International Institute of Philosophy with headquarters in Paris held a philosophical conference in Athens from the 2-6 of April, 1955, under the presidency of Richard McKeon. The Institute has elected Stephen C. Pepper to fill the vacancy created by the death of Irwin Edman.

The important work of the Educational Center on Bibliography of Philosophy in this country will be reported on by Harold Larrabee, its director. It is a source of satisfaction to note that a member of this association, Raymond Klibansky, is chairman of the distinguished international committee charged with the general responsibility of preparing and publishing the indispensable Bibliography of Philosophy which is now published under the auspices of the International Institute of Philosophy for the International Federation of Philosophical Societies.

CORNELIUS KRUSÉ

Committee on Publication.

This is the report of the Committee on Publication of the American Philosophical Association for the period January 1, 1955 to December 31, 1955. The Committee is constituted of Professor Virgil C. Aldrich of Kenyon College, Charles A. Baylis of Duke University, Hugh Miller of the University of California, Morton G. White of Harvard University, and Marten ten Hoor of the University of Alabama. During the past year, the Committee has not granted any subsidy. It received a request to support the publication of a volume of essays by the late Erich Frank. In view of the fact that it is the established policy of the Committee, in accordance with the purpose

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originally announced, to assist in the publication of original works by living members of the Association, it was the unanimous decision of the members of the Committee not to grant this request. The Committee received two preliminary inquiries from members of the Association concerning the policy of the Committee but received no other formal requests for a subsidy.

The national treasurer has received the following contributions to the publication fund from the Divisions of the Association: \$125 from the Eastern Division, \$200 from the Western Division, and no contribution from the Pacific Division. In view of the increasing difficulties which members of the Association are experiencing in finding publishers for original work, it is the hope of the Committee that the Pacific Division may see its way clear to making a contribution to the Committee funds and that the Eastern Division may decide to increase its financial support of the Committee.

A report on the status of the funds established for the support of the Committee will be made by the secretary-treasurer of the Association.

The following report was received from Professor Gregory D. Walcott, General Editor of "The Source Books in the History of the Sciences," which project is under the general supervision of this Committee.

"During the past year progress has been made toward transferring this project from the McGraw-Hill Book Company to a university press. It is too early yet for any announcement but the prospects are bright. The men who have kindly agreed to prepare the remaining manuscripts are at work, but no prediction can be made as to when each task will be completed."

The Committee also received a request from Professor José Ferrater Mora to consider a recommendation to the Secretary of the International Federation of Philosophical Societies to grant a subvention for the translation of Professor Ferrater Mora's *Diccionario de Filosofía*. After consulting members of this Association who were familiar with this work, the Committee sent an affirmative recommendation to Professor Glenn R. Morrow, chairman of the Association, for transmission to the Secretary of the International Federation of Philosophical Societies. The Committee has received no official notice from the Federation in respect to this matter.

MARTEN TEN HOOR

AMERICAN PHILOSOPHICAL ASSOCIATION

Committee on Information Service.

The Committee was requested to nominate candidates for 65 teaching positions in philosophy. Later, 8 of these positions were canceled by the institutions involved, and 6 schools have not yet informed the Committee of their final decisions.

Approximately one third, or 23, of the inquiries were for candidates qualified for associate or full professorships. Only 18 of the total number (65) of inquiries concerned temporary appointments.

Of the 51 positions concerning which we now have information, the Committee has been directly instrumental in filling 19, while in 12 cases the appointments have not yet been made.

Partly as a result of the recommendations of the Western Division representative, Professor Lionel Ruby, and partly also upon the recommendation of the Committee as a whole, all candidates listed in the active file of the Committee as of October 1 were requested to renew their registration and to fill out forms in triplicate. Those who thus registered, together with those who recently registered for the first time, now number 205. A complete copy of the file of these registrants is now in the hands of each committee member. The figures, in summary, are as follows:

Registrants	205
Positions consulted about	65
Positions canceled by institutions	8
Results unknown to the Committee	6
Appointments pending	12
Appointments resulting from Committee nominations.	19

Most of the candidates consented to having their registration cards made available to heads of departments and appointing officers at the divisional meetings of the American Philosophical Association. Suitable arrangements for appointments to examine these cards should be made with the Committee representative at each divisional meeting. Candidates who chose not to have their present employers learn of their registration with the Committee by such publicity are recommended to suitable employers directly by the Committee.

Our Pacific Division representative, Professor Elmo A. Robinson, in collaboration with his colleague, Dr. Marguerite Foster, sent inquiries last February to 44 junior colleges in California in order to ascertain the number of instructors of philosophy and the number of philosophy courses in those schools. The replies from 36 of these

PROCEEDINGS

schools disclosed that 44 instructors are engaged in teaching courses in philosophy and that the courses most frequently offered are Introduction to Philosophy, History of Philosophy, Logic, and Ethics.

As a result of this survey, the 44 California junior colleges were added to the list of 712 colleges and universities in the United States and Canada to whom an announcement of the Committee services was sent this December.

The efforts of the Committee in attempting to place competent men and women in the teaching positions in philosophy are in significant measure dependent upon the continued cooperation of members of the American Philosophical Association. The Committee recommends that all qualified graduate students be encouraged to register as candidates. It recommends, further, the registration of teachers of philosophy desirous of a change of position or available for appointment in any academic rank or in any area of specialized philosophical competence.

The Committee's financial statement for 1955 is as follows:

Receipts

Balance from 1954	\$ 81.38
Received from APA, William H. Hay, Secretary-Treasurer	350.00
	<hr/>
	\$431.38

Expenditures

Secretarial Assistance	\$ 86.50
Postage	135.04
Stationery, Printing, Supplies	203.50
Bank Charges	2.15
Telephone and Telegraph	2.25
	<hr/>
	429.44
	<hr/>
Balance	\$ 1.94

HOWARD J. B. ZIEGLER

December 1955

AMERICAN PHILOSOPHICAL ASSOCIATION

Committee on The Carus Lectures.

The tenth series of Carus Lectures was delivered by Professor Arthur Murphy, University of Washington, during the Christmas meeting of the Pacific Division at the University of California, Berkeley, California. The general title of the series was *An Inquiry Concerning Moral Understanding*, and the titles of the three lectures delivered at the meetings were: (1) The Practice of Moral Justification, (2) The Procedures of Moral Reasoning, and (3) The Limit of Moral Understanding.

During the year, the terms of two Committee members, Professors George Boas and C. J. Ducasse, expired and Professors Brand Blanshard of Yale University and Ernest Nagel of Columbia University were appointed to replace them. The great gratitude of the Committee to Professors Boas and Ducasse for their contribution to its work is herewith recorded. The present members of the Carus Lecture Committee, besides Professors Blanshard and Nagel, and the chairman, are Professors Morris T. Keeton, Jacob Lowenberg, Charles Morris, and Everett Nelson.

Regarding publications, the McGilvary series entitles *Towards a Perspective Realism* should be off the press early next year. Lovejoy's *Revolt Against Dualism* has been reprinted, which means that all of the Carus volumes are now in good supply at the Open Court Publishing Company, except the Mead, and Dewey's *Experience and Nature* whose reprinting is still held up by certain technical difficulties.

The business immediately before the Committee is the selection of the Eleventh Carus Lecturer, which will be undertaken early in 1956.

D. W. GOTSHALK, *Chairman*

December 1955

NOTE: Professor George Boas was elected to give the 1957 Carus Lectures, which will be read at the Western Division meetings at the University of Chicago, May 2, 3, and 4, 1957.

EDITORIAL CENTER, U.S.A. BIBLIOGRAPHY OF PHILOSOPHY

The second year of the three-year trial period for the establishment of the *Bibliography* as a quarterly bulletin has been marked by a series of additional delays in editing and publishing, for none of which this

PROCEEDINGS

editorial center is responsible. At the moment, only the four issues for the year 1954, containing a total of 567 abstracts (86 of which were supplied from the U.S.A.), have been distributed, along with the January-March, 1955 number, which is in press, and is to be followed by the remaining 1955 numbers in the early months of 1956. The newly-appointed International Editor, Professor Gilbert Varet, is determined to overcome the few remaining obstacles and to "catch up with the calendar" during the year 1956. Needless to say he will receive the full cooperation of this center toward that end. Already about 120 abstracts of American books in philosophy published during 1955 have been prepared and sent to Paris, with possibly 30 or more still to come.

The excessive delays in the bibliography's appearance have made the obtaining of paid advertising from publishers, as distinct from exchange advertisements with other philosophical publications, difficult, but the sum of \$54.99 was received from that source. The grant of \$50 (amounting to \$49.38 when collected) from the International Institute of Philosophy for the two years 1955 and 1956, when added to the above revenue and the cash balance of \$97.54 brought forward from 1954, raised the total income for the year 1955 to \$201.91. The expense of operating the center, nearly all for postage and supplies, amounted to \$77.54, leaving a balance on hand of \$124.37, which should enable it to continue through 1956 without any further appropriation from the Association.

There are now nineteen countries which have national centers preparing abstracts of new books in philosophy, and it is expected that the number will increase. Translations are supplied into either English or French, so that the bulletin can be used by anyone who can read those two languages. More and more American publishers are supplying this center with review copies of their titles in philosophy, and the number of libraries and individuals subscribing is mounting steadily. Members of the Association are reminded of the reduced subscription rate of \$2.75 a year to which they are entitled, and they are urged once more to see that the libraries of their institutions possess a complete file of the *Bibliography* in bulletin form, which begins with January, 1954.

HAROLD A. LARRABEE, *Director*

December 1955

AMERICAN PHILOSOPHICAL ASSOCIATION

AUDIT REPORT

American Philosophical Association
Executive Committee
c/o Prof. William H. Hay
Secretary-Treasurer
Madison, Wisconsin

Gentlemen:

We have examined the statements of the American Philosophical Association for the fiscal year ended June 30, 1956. The statements presented herewith present fairly the affairs of the American Philosophical Association at June 30, 1956 in conformity with generally accepted accounting principles.

Exhibit A—Balance Sheet

Exhibit B—Summary of Changes in Fund Balances

During the course of our examination the bank balance was confirmed directly with the depository of the Associations' funds. Checks were verified and checked to the analysis of disbursements. Royalties received were confirmed directly with the Antioch Press. The major items of receipts, consisting of receipts for proceedings, National dues, International Federal dues, and the assessments for the Committee on Information Services received from the three divisions of the Association (Pacific, Eastern, and Western) were confirmed by direct correspondence with the secretary-treasurer of each division.

It appears that the Association has not filed with the federal government for approval as a tax-exempt, educational association. It is recommended that this matter be pursued further and, also, that consideration be given concerning the inclusion of the affairs of the several divisions in the application for the tax exemption. Non-profit, tax-exempt associations are required to file annual information reports with the Internal Revenue Service.*

It is recommended that the Executive Committee request the several divisions of the American Philosophical Association to adopt a fiscal year to conform with that of the Association.

PROCEEDINGS

An analysis of the allocation of the annual fund paid to the Committee on Information Services has not been examined by us.

This statement has been prepared on a cash receipts and disbursements basis.

Very truly yours,

ROBERT E. WEGNER
Certified Public Accountant

* Note by Secretary-Treasurer: Such application was made for the Association in May, 1956.

Exhibit A

The American Philosophical Association Comparative Balance Sheet

ASSETS

	<i>June 30, 1955</i>	<i>June 30, 1956</i>
Cash in bank	<u>\$18,171.04</u>	<u>\$17,738.51</u>

FUND EQUITIES—Cf EXHIBIT B

General Treasury	\$ 3,078.19	\$ 2,399.02
Revolving fund for publications:		
Source book fund	12,637.98	12,603.99
New Publications fund	<u>2,454.87</u>	<u>2,735.50</u>
Total fund equities	<u>\$18,171.04</u>	<u>\$17,738.51</u>

AMERICAN PHILOSOPHICAL ASSOCIATION

Exhibit B

The American Philosophical Association Summary of Changes in Fund Balances for the Fiscal Year Ended June 30, 1956

	— Revolving Fund for Publications —			
	General Treasury	Source Book Fund	New Publications Fund	Total Revolving Fund for Publications
<i>Fund balances—June 30, 1955</i>	\$3,078.19	\$12,637.98	\$2,454.87	\$15,092.85
<i>Cash receipts:</i>				
Proceedings				
Pacific Division	\$ 159.13			
Eastern Division	729.36			
Western Division	437.62			
National Dues				
Pacific Division	88.00			
Eastern Division	408.00			
Western Division	244.00			
International Federation Dues				
Pacific Division	17.60			
Eastern Division	81.60			
Western Division	48.80			
Assessment for Committee on Information Service				
Pacific Division	42.00			
Eastern Division	192.50			
Western Division	115.50			
Sale of <i>Proceedings</i>	84.75			
Royalties—Antioch Press			\$ 30.63	\$ 30.63
Publication Fund Contribu- tions—Eastern Division			250.00	250.00
TOTAL RECEIPTS	\$2,648.86	\$ 0.00	\$ 280.63	\$ 280.63

PROCEEDINGS

Disbursements:

Printing <i>Proceedings</i>	\$1,276.90			
Clerical and secretarial expense	16.98			
Envelopes and invoices for <i>Proceedings</i>	49.21			
Stationery and supplies	47.86			
Postage	37.00			
Dues—American Council of Learned Societies	74.00			
Dues—Federation Internationale des Societes Philosophiques	148.00			
Committee on Information Service	400.00			
Advance to Antioch Press for cost of mailing and billing <i>Proceedings</i> sold to libraries	50.00			
Expense of representative at inauguration of President of Park College	21.98			
Expenses of Source Book Committee		\$ 33.99		\$ 33.99
Purchase of new typewriter	32.50			
Accounting expense	40.00			
Advances to delegates for 1956 Inter-American Congress (to be repaid out of proposed Inter- American Congress Fund)	1,133.60			
TOTAL DISBURSEMENTS	\$3,328.03	\$ 33.99	\$ 0.00	\$ 33.99
<i>Fund balances—June 30, 1956</i>	<i>\$2,399.02</i>	<i>\$12,603.99</i>	<i>\$2,735.50</i>	<i>\$15,339.49</i>
	(C/Ex- hibit A)	(C/Ex- hibit A)	(C/Ex- hibit A)	

AMERICAN PHILOSOPHICAL ASSOCIATION

SUPPLEMENTARY REPORTS FOR THE PERIOD JANUARY 1—OCTOBER 15, 1956

*Report of the Delegate to the American Council
of Learned Societies*

The most encouraging news to report to the membership of the American Philosophical Association is that when the need for funds was greatest for the maintenance of the central administration of the American Council of Learned Societies at its accustomed level of operation the Carnegie Corporation of New York made a special emergency grant to the Council of \$75,000.00 for administrative expenses. In addition, an unrestricted grant of \$25,000.00 came to the Council from the Houghton Foundation. These grants, of course, while assuring continuance of the Council for the present, do not solve the long-range financial problems confronting the Council. Only a substantial endowment in the neighborhood of \$1,500,000 or \$2,000,000 could do that. But it is heartening to know that the work and function of the Council as the only organization in this country that represents the common interests of all learned societies concerned with the advancement of the humanities and the development of humanistic studies was appreciated and recognized by two great foundations and prompted their generous interim aid when it seemed that for lack of support the Council would seriously have to curtail its program at a time when humanity's need for the Humanities, and what they stand for, is most acute.

Two additional constituent societies, the American Economic Association and the American Society for Aesthetics, adopted resolutions expressing a deep sense of appreciation of the unique role and function of the Council and the hope that support for the continuance, and indeed expansion, of its activities may be found. At the previous annual meeting, it may be remembered similar warm resolutions of whole-hearted appreciation were read by a majority of the representatives of the constituent societies.

There is no doubt that from its founding in 1919 the Council has enjoyed a "succès d'estime." And for more than twenty-five years it also had adequate support from foundations, especially from the Rockefeller and Carnegie Foundations. But more recently foundations have shifted their interest, always declaring, however, that this action meant no diminution of their esteem for the work of the Council. Even today there is no lack of interest for some of the Council's projects, for example, the Ford Foundation recently made an award to the Council

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of \$250,000 for a three-year continuance of its program in Oriental Languages. It is the central administrative needs of the Council that tend to be overlooked and yet, without funds available for this purpose, there could be no Council.

A broadening of the base of support for the Council has been in the forefront of the Council's thinking for the last five years and more. It was early recognized that, in order to enlist broader support the distinguished achievements of the Council in the past and its important program today in many fields of humanistic interests needed more widespread publicity. This the Council has tried to do in various ways. The *ACLS Newsletter* now in its seventh year reaches many friends, actual and potential, of the Council. A ten-page folder entitled *ACLS, An Introduction to the Council of Learned Societies* has been widely distributed; more than five thousand copies were sent out in the first year of its publication. Then, also, the last two meetings of the Council have been held not in a pleasant retreat, as at the Rye Country Club, but in Washington, the crossways of the country, with the express purpose of making significant open meetings possible. President Barnaby C. Keeney of Brown University addressed an invited audience of about five hundred at the open session of the Council's Annual Meeting at the Mayflower Hotel on January 26, 1956. President Keeney's topic was "Education and Progress—Then and Now." He declared in this address that our age has much knowledge but little wisdom, much power but little confidence in the wise use of these powers. Neglect of the cultivation of the humanities in the humanistic spirit, at times even by humanists themselves, was, he felt, one of the prime reasons for the present-day failure of understanding the complexity of modern life.

In order to make the annual meeting itself more interesting and meaningful for the delegates, as in the previous meeting in 1955, a theme was selected for panel discussion in two sessions during the meeting in 1956. The theme discussed was: "Progress and Survival. The present-day Relevance of Eighteenth-Century Thought." At the open public meeting, preceding the address by President Keeney, rapporteurs of the three panels gave brief summaries of the outcome of these interesting discussions. Plans are already underway to organize similar panel discussions for the forthcoming annual meeting in January, 1957. The theme selected is "Individualism in Asia and America. What are the Prospects?"

Some mention should be made of the Council's Commission on

AMERICAN PHILOSOPHICAL ASSOCIATION

the Humanities which recently was created and which consists of fifteen prominent national figures who meet at regular and frequent intervals in New York and whose function is to consider the status, needs and opportunities of the humanities in our day, including the making of appropriate and specific recommendations to the Council for the strengthening and development of its activities in the service of the humanities. A report from the Commission has been announced for 1957. Charles Hendel of our Association is a member of this Commission.

Visitors to the headquarters in Washington will be interested to know that the Council has been obliged to vacate the office it occupied for fifteen years. Its present address is 2101 R Street, N.W., Washington, D.C.

William H. Hay represented the American Philosophical Association as its secretary at the last meeting of the conference of Secretaries of the Constituent Societies of the Council and Cornelius Krusé represented the Association as its delegate to the Council.

The following officers were elected:

Chairman: Howard Mumford Jones

Vice-Chairman: Walter H. C. Laves

Secretary: Paul L. MacKendrick

Treasurer: Harold B. Hoskins.

J. Milton Cowan and John A. Wilson were elected members of the Board of Directors and Katherine E. McBride and Norman Cousins were elected members-at-large of the Council.

CORNELIUS KRUSÉ

October 1956

Committee on Publications

During the year, Professor Hugh Miller of the University of California at Los Angeles withdrew from the membership of the Committee and Professor W. R. Dennes became a member. Thus the Committee at present comprises Professors Virgil C. Aldrich of Kenyon College, Charles A. Baylis of Duke University, W. R. Dennes of the University of California, Marten ten Hoor of the University of Alabama, and Morton G. White of Harvard University. Also, there was a change in the chairmanship during the year: Professor ten Hoor retired from it, and Professor Aldrich was elected to it by the national Board of Officers of our Association.

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The Committee granted no subsidies in 1956, though one request for a subsidy was officially made, and a few unofficial feelers put out towards the Committee. The general principle governing the Committee's decisions was recently stated by the present chairman as follows for its members, when one of them asked about the ruling concerning the "originality" of the manuscripts to be subsidized:

The story of this ruling is as follows: in the beginning the work of the Committee consisted mainly in making recommendations to another Publications Committee, that of the American Council of Learned Societies, whose practice was to subsidize "original" manuscripts only. Later, when the A.C.L.S. discontinued such grants and the Divisions of our Association began giving money for a revolving fund, we continued with the ruling concerning originality. This rule has not been adhered to absolutely, the principle behind this being that any philosophically meritorious manuscript not likely to be published without our special help ought to be helped by us. Of course, this background principle tends to favor original manuscripts.

The national treasurer has received the annual contributions of \$125 from the Eastern Division, and \$200 from the Western; the Pacific Division contributed nothing. Until we have a special revolving fund of about \$5,000, the Committee will not be able freely and adequately to assist the publication of original works in philosophy, whose chances of unqualified acceptance by publishers are steadily decreasing. At present, we have available about \$2,200. In view of this, the Eastern Division is urged to match the annual contribution of \$200 by the Western, and the Pacific Division to contribute at least something.

The annual report by Professor Gregory D. Walcott, general editor of the series known as "The Source Books in the History of the Sciences," is appended to this one. Expenditures from the "Carnegie Fund," in support of this project, are also under the supervision of the Publications Committee.

The Committee is pleased to announce that Professor José Ferrater Mora's *Diccionario de Filosofía*, recommended by us for publication to the International Federation of Philosophical Societies, has appeared. Professor Donald Oliver's book, *The Theory of Order*, subsidized by us, was published in 1954.

The Committee invites authors of philosophical works satisfying the conditions outlined in the (above) statement of the ruling concerning "originality" to submit their manuscripts. However, before submitting the work, the author should get in touch with the Chairman for preliminary instructions.

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Copies of this report have been or will be sent to the secretaries of the Eastern and the Pacific Divisions of the Association.

Virgil C. Aldrich

October 13, 1956

History of the Sciences Series

Since the Report a year ago the transfer of this series from the McGraw-Hill Book Company to the Harvard University Press has been about completed. A few details are not yet settled. The men who have been selected to develop the remaining manuscripts have been reached by mail and several have indicated that they are at work on their respective projects. Dr. Thomas J. Wilson, Director of the Harvard Press, has suggested the need for three or four additional volumes in the series. This will involve obtaining several more special editors. Steps will be taken to secure them, when the final decision is made.

GREGORY D. WALCOTT

October 10, 1956

Committee on Information Service

From June 1, 1955 to June 1, 1956 the Committee was requested to nominate candidates for 70 teaching positions. At least 28 of these positions were filled by Committee nominees. We are uninformed about final appointments to 33.

Approximately twenty-five per cent of the total number (70) of requests were for candidates qualified for associate or full professorships, and about twenty per cent of the total number concerned temporary appointments.

The figures, as of June 1, 1956, on registrants and openings are as follows:

Registrants	340
Positions consulted about, 6/1/55 to 6/1/56.....	70
Results unknown to date	33
Appointments in which the Committee has been instrumental	28

PROCEEDINGS

Most candidates who were registered at the times of the divisional meetings in the past year consented to having their registration cards made available to heads of departments and appointing officers at those meetings. In so far as feasible, suitable arrangements for appointments to examine the cards and to interview candidates in attendance were made with and through the Committee's divisional representative. Similarly, prospective candidates were given the opportunity to register with the Committee and to consider currently released announcements of openings. The host institution for each divisional meeting arranged suitable quarters for a committee member to provide this service. The Committee plans to follow much the same procedure in the ensuing year.

Schools offering doctoral training in philosophy have been invited by letter to encourage the registration of their advanced students, and announcements have been sent to more than 700 colleges, again calling attention to the service provided through this Committee.

Inquiries from colleges are given prompt attention. Notices are sent to qualified candidates, or a list of suitable candidates is submitted to a college, within 72 hours after an inquiry is received.

Although colleges seeking candidates sometimes make prior inquiries through other channels and delay contacting the Committee until a later stage in the proceedings, more colleges are now turning primarily to the Committee for assistance. In such instances it is of mutual advantage to schools and to registered applicants if the latter comprise a representative cross section of those available in each area of specialized philosophical competence.

We therefore invite the continued and increased cooperation of members of the association in recommending the registration of advanced graduate students and of other qualified men and women who may be interested in a new appointment.

We also invite employers and candidates to assist by notifying the Committee as promptly as possible of appointments, even if in any particular case the appointee is neither a Committee nominee nor a Committee registrant. Such information, while it should embarrass no one, will help make possible a more adequate appraisal of Committee service and effectiveness.

AMERICAN PHILOSOPHICAL ASSOCIATION

The Committee's financial statement to June 1, 1956, is as follows:

Receipts

Balance from 1955	\$ 1.94
Received from APA, William H. Hay, Secretary-Treasurer	350.00
	<hr/>
	\$351.94

Expenditures

Secretarial Assistance	\$ 75.00
Postage, Telephone, Telegraph	89.74
Printing and Supplies	39.00
	<hr/>
	203.74
Balance (June 1, 1956)	\$148.20

HOWARD J. B. ZIEGLER

Committee on the Carus Lectures

During the Spring, 1956, following delivery of the tenth series of Carus Lectures by Professor Arthur E. Murphy at the 1955 December meeting of the Pacific Division, the Carus Lecture Committee voted to invite Professor George Boas of Johns Hopkins University to serve as the eleventh Carus Lecturer. Professor Boas accepted the Committee's invitation, and agreed to present the new series of Lectures at the 1957 Spring meeting of the Western Division of the Association held in May, 1957 at the University of Chicago.

With the selection of the eleventh Carus Lecturer, the terms of two committee members, Professors Marris Keeton and Charles W. Morris, expired. Professors A. C. Benjamin of the University of Missouri and Melvin Rader of the University of Washington were appointed to replace them. The great gratitude of the Committee to Professors Keeton and Morris for their splendid contributions to its work is herewith recorded. In addition to Professors Benjamin and Rader and the chairman, the present members of the Carus Lecture Committee are Professors Brand Blanshard, Jacob Loewenberg, Ernest Nagel, and Everett Nelson.

In the summer, the chairman negotiated a new agreement with the Edward C. Hegeler Trust Fund and the Open Court Publishing Company guaranteeing financial support and publication of four series

PROCEEDINGS

of Lectures additional to those already assured. This means that besides the Boas series at least five new Carus Lecture series are now underwritten. The chairman wishes to express here his immense debt to Miss Elizabeth Carus and to Mr. Edward Carus who represented the Open Court Publishing Company and the Hegeler Trust Fund respectively, and he wishes also to record the gratitude of the Committee and the American Philosophical Association to the Carus family for their continued generosity in support of the Committee's work.

By the end of the year, the E. B. McGilvary Carus Lecture series, *Towards a Perspective Realism*, edited by Professor A. G. Ramsperger, University of Wisconsin, was published by the Open Court, so that all volumes of Lectures up to the Loewenberg and Murphy series have now been printed.

D. W. GOTSHALK

December, 1956

Editorial Center, U.S.A. of the Bibliography of Philosophy

The following preliminary report is made subject to correction in the light of actions taken at the meeting of the Commission des Travaux Bibliographiques et des Chroniques of the International Institute of Philosophy in Paris on September 12, 1956 and not known at this time.

Since the end of this calendar year marks the close of the three-year trial period of support for this Center by the Association, it is appropriate to review the Center's activities during that time. The primary function of the Center is to obtain copies of all noteworthy titles in philosophy that are first published in the United States, and to forward to the International Editor in Paris, Professor Gilbert Varet, adequate abstracts of under 200 words without value-judgments.

From the time of its inception on January 1, 1954, the following numbers of abstracts have been submitted:

Calendar year 1954	68 abstracts by 15 individuals
Calendar year 1955	144 abstracts by 23 individuals
Calendar year 1956	
to October 1st only	170 abstracts by 16 individuals
Totals:	382 abstracts by 30 individuals

The above figures indicate a steady and encouraging growth in coöperation by publishers in submitting their books for listing and abstracting, and a gratifying willingness on the part of individuals to

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undertake the volunteer work of making abstracts. It can be said with some confidence that the *Bibliography* now covers a very high percentage of the significant titles published in philosophy in this country.

On the basis of the three-year experience in editing the bibliography in bulletin form, it has become evident that, owing to the international character of the publication and the languages, distances, and unpaid nature of the work, about six months must elapse between the period covered by the date of an issue and its normal appearance. This would mean that an issue listing the books appearing during January-March would appear six months later, or in September. Definite progress has been made, in spite of continuing delays, in approximating this schedule. In order to do so, the first issue for 1956, which has just appeared, was published in advance of the fourth issue for 1955, which is expected shortly. If something like this normal schedule can be maintained with regularity, the publication will be in a much better position with respect to obtaining advertising from publishers as well as subscriptions.

The three years of operations have been financed on a very modest scale, with no expenditures for clerical work, by a grant from the American Philosophical Association of \$100 and two subventions of \$50 each from the International Institute of Philosophy, plus about \$55 from advertising. The following financial summary includes figures which have been audited and found correct for the years 1954 and 1955, while those for 1956 are partial and approximate only:

Calendar Year 1954

Receipts. \$149.30 Expenses. \$51.76 Balance at end of year. \$ 97.54

Calendar Year 1955

Receipts. \$104.37 Expenses \$77.54 Balance at end of year. \$124.37

Year 1956 to October 1st Only

Receipts. \$5.81 Expenses. \$40 *est.* Bal. on hand Oct. 1st \$90 *est.*

The above statement would indicate that, as long as the Center is maintained by the volunteer labor and office resources of those concerned, no further financial support by the Association will be needed at this time.

There seems to be general agreement that the *Bibliography* in its present form represents a decided improvement over the annual form, and there are indications of a steady increase in its usefulness to and acceptance by libraries and individual members of the Association.

HAROLD A. LARRABEE

October 13, 1956

PROCEEDINGS

Committee on Philosophy in Education

I. The Authorization

This standing committee was proposed in the Board of Officers, Motion 55-6, as follows:

MOTION 55-6

TO ESTABLISH A STANDING COMMITTEE ON PHILOSOPHY IN EDUCATION

That the Board of Officers hereby authorizes a Committee on Philosophy in Education which shall have the purpose of considering, and making recommendations to the Board of Officers for action on questions concerning the teaching of philosophy, the training of teachers of philosophy, and the place of philosophy in liberal and technical education;

That the Chairman of the Committee shall be elected by the Board of Officers:

That there shall be as many members as shall be requested by its Chairman;

That these members shall be appointed for a set term of one, two, or three years by the Chairman of the Board of Officers on the advice of the Committee Chairman; and

That the Committee Chairman may at his discretion form Sub-Committees to deal with one or another scheduled matter, such as Teacher Training and Recruitment or Question of Logic in the High-School Curriculum.

II. Historical: Standing Committee and Previous Committees

(1) The Western Division which initiated the proposal has had for years an active Committee and/or Conference on the Teaching of Philosophy, the last Conference being held May 3, 1956, and the new committee was intended to continue the valuable work of the divisional committee.

(2) The Present Committee is in a sense a successor, too, to the Commission on the Function of Philosophy in Liberal Education which was in existence from 1943 until March 26, 1956, when it was discharged by act of the Board of Officers, Max H. Fisch, Chairman. The Commission had previously suggested that it be discharged. A balance of \$81.52 was refunded to the Rockefeller Foundation.

(3) There had been another Committee of the Association inaugurated at the instance of the American Council of Learned Societies

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to study the problems in connection with the anticipated great increase in college enrollment, problems of providing teachers and of the maintenance of standards of education for the teachers, etc. That Committee was discharged from its duties in order that its functions might be incorporated with the more extensive ones of the present new Standing Committee.

The functions of the new committee are in part derived from those of the previous committees (the whole view of the functions will be stated below in IV.)

III. *The Membership of the Committee*

The chairman was first appointed by the Board, then the other members upon the recommendation of the chairman after consultation with the officers and with others interested.

The Board stipulated that representation be equally distributed by Divisions and that terms of appointment be for one, two and three years in order to secure continuity of policy and experience in a changing membership.

The committee is constituted of the following members for the terms indicated:

- H. G. Alexander (1 year), University of New Mexico
- A. E. Murphy (3 years), University of Washington
- Douglas Morgan (1 year), Northwestern University
- R. G. Turnbull (2 years), University of Iowa
- R. M. Chisholm (2 years), Brown University
- C. W. Hendel (3 years), Chairman, Yale University

Max Fisch, University of Illinois, and William H. Hay, University of Wisconsin, have been requested to participate in meetings and other deliberations both because of their official positions as Chairman and Secretary of the Board and because of their initial interest and activity in the formation of such a committee. Since Douglas Morgan is on leave in California for the academic year 1956-7, and has been designated chairman of a sub-committee to be mentioned below, Charner Perry of the University of Chicago has been asked to substitute for him in the active work of the sub-committee and to participate in any general meetings and be kept informed of actions by main committee.

The terms of office of each member are dated from July 1st of the year of appointment to June 30, in each one, two, or three year period.

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IV. *Functions of the Committee as Defined in the Resolution*

The functions are general and comprehensive, relating to
"the teaching of philosophy,
the training of teachers of philosophy,
the place of philosophy in liberal and technical education."

In respect to these questions the Committee has the initiative and the right to take up any matter germane, without previous reference from the Board to it.

But since this Committee inherits duties from the previous ones (II above) it also has a few quite well defined tasks to perform. Moreover, the Board of Officers has referred several matters which have recently come to their attention for the consideration of the Committee. At the time of making this report there are specific pieces of business before the Committee which are explained extensively and in detail in the next section.

V. *Items of Business on the Agenda*

1. *Attention to the Problems of Providing for More Teachers and Upholding Standards—the A.C.L.S. Request*

The American Council of Learned Societies suggested to the Association in 1954 that it should study the problems in connection with the anticipated great increase in college enrollment, the problems of providing teachers and the maintenance of standards of education for the teachers, etc. This is an enterprise of national magnitude and affecting every educational discipline.

2. *The Extension of Philosophy to Secondary School Education—and the Association of Secondary School Administrators*

Almost out of the blue has come a new movement in the grass roots of education—the interest of schools in the utilization of philosophy in high school and secondary school instruction. Various persons in the schools and the colleges at different places throughout the land have met and discussed, for instance, the instituting of courses particularly of logic and ethics, and such courses have already been offered with results which should be known and evaluated. So pressing has been our need for action in furthering this valuable movement that we have a chairman of a sub-committee and two members already appointed (Professors Douglas Morgan of Northwestern and Professor Charner Perry of Chicago) to continue the existing rapport and liaison with the National Association of Secondary School Administrators. We are confronting a new demand for philosophy in the schools.

AMERICAN PHILOSOPHICAL ASSOCIATION

3. *The Role of Teachers of Philosophy in Humanistic and General Education*

The profession has been quietly drawn into the development and direction of programs of humanistic studies everywhere in the colleges of the nation and there is no end in sight to this movement. Philosophy has not gained this role and responsibility because of any advertising and ballyhoo but simply because the importance and necessity of philosophical thinking in all phases of education have been gradually realized. We need, nonetheless, to *scrutinize* all these developments and watch our own houses to see that they are in order and that we are educating the philosophical teachers and keeping bright and clear our criterion of what philosophy is and what its proper role is in education and in society. This is a large assignment of duty—we shall of course break it down into precise and manageable sections.

4. *Philosophy in Schools of Education*

Over a period of many years this subject has frequently been of concern to our Association. Courses in "the philosophy of education" are sometimes offered in schools of education. It has been claimed that such courses are at times given by persons who seem not to be qualified in philosophy or that the teachers are dominated by a doctrine rather than being open to alternative theories, a frame of mind essential to vital teaching of philosophy of any denomination whatsoever. Several committees of our Association have reported on these problems and have been discouraged by the absence of any interest in "doing something" about the matter. Now the Association of Teacher Training Institutions expressed concern within their own bailiwick over the fact that there are 700 or more colleges training teachers which offer no philosophy whatever. This is the interest and the overture from their side for which we have been hoping, and it doubtless reflects the general esteem for philosophy in the educated world today. We should follow this up, institute liaison, and joint discussion, and take a position of leadership. But what to do and how to do it depend upon our gaining knowledge of the facts about and problems of the training of teachers in schools of education.

At the time of making this report the only action taken has been correspondence with Professor B. O. Smith of the University of Illinois, President of the Philosophy of Education Society, and arrangements for a meeting between him and the chairman of the Committee in

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New York, October 27th, at which time plans will be made for further coöperation.

5. *The Question of a Criterion of What Constitutes a Department of Philosophy*

The Indiana Philosophical Association sent a resolution April 21, 1956, to the Western Division which in turn referred it to the National Board for the consideration of the Committee. The resolution asks for the defining by the Association of "criteria by means of which a department of philosophy is constituted to be a department of philosophy." The Board referred this matter to the standing Committee.

A sub-committee is being formed under the chairmanship of Professor Turnbull to consider this matter and report.

VI. *Ways and Means*

The efficiency of a standing Committee on Philosophy in Education set up to perform all these special functions will depend in part upon the finding of some financial aid to enable actual meetings to be held by the committee itself and its sub-committees. The chairman has requested that the Board of Officers endeavor to secure a grant for this purpose. In the meantime the Committee is organizing itself and its sub-committees and having the chairmen of the latter obtain as much information as can be obtained by correspondence and then initiate the consideration by their respective committees of the problems with which they are concerned.

VII. *Information, Suggestions and Opinion from the General Membership of the Association*

The Committee is not possessed of the funds to engage in the distribution of letters of inquiry and nation-wide conferences of persons interested in the problems here indicated, as was the Commission on the Function of Philosophy in Liberal Education. It hopes, therefore, that the members of the Association who read this report will communicate with the chairman or with committee members in their own neighborhood and give information, make suggestions, and state their opinions on any matter germane to the business of the Committee, which needs such advice and here asks for it, at the very beginning of the undertaking.

CHARLES W. HENDEL

October 12, 1956

AMERICAN PHILOSOPHICAL ASSOCIATION

Committee on International Cooperation.

The most important event to record under the heading of this committee was the participation by delegates of our Association in the Fourth Interamerican Congress of Philosophy, or the First Congress of the new Interamerican Philosophical Society, which was held from July 8-11 at Santiago, Chile, under the presidency of Jorge Millas of the University of Chile and under the auspices of the Chilean Philosophical Society with the official sponsorship of the Ministry of Education of the Government of Chile and all the universities of Chile. The American Philosophical Association was represented by Roderick Chisholm, Cornelius Krusé, Willard V. Quine and Henry Margenau. At this Congress, the invitation of our Association to have the new Congress meet in 1957 in the United States was accepted with enthusiasm. Roderick Chisholm, Chairman of the organizing committee of this congress, was elected secretary of the Interamerican Philosophical Society and Cornelius Krusé its president. Largely through the efforts of Christopher Garnett, the Ford Foundation awarded \$25,000 to the Association for the organizing and convening of the Congress. Since in Latin America travel and maintenance expenses of invited participants in international congresses are defrayed by the host country, it is hoped that additional funds for the congress can be secured. The organizing committee of the Congress consists of the following members: Roderick Chisholm, Chairman; W. R. Dennes, Marvin Farber, Elizabeth Flower, Christopher Garnett, Willard V. Quine, Patrick Romanell and Herbert Schneider. At its first meeting, the organizing committee accepted the invitation of Gallaudet College in Washington, D.C. to meet on its campus in the second week of July, 1957. This will be the second interamerican congress under the auspices of our Association, the first one having been held ten years earlier, in 1947, at Columbia University in New York. Since that time ties between philosophers of the two Americas have become much closer. It is hoped that our members will avail themselves of this opportunity to become even better acquainted with our colleagues in South America.

It is interesting to add, and it reflects a new orientation in Latin American philosophy, that at the Santiago Congress there was founded the Interamerican Association of Logic and Philosophy of the Sciences as a branch of the Interamerican Philosophical Society. Roderick Chisholm, Henry Margenau and Willard Quine are members of the executive council of this Association. Euryalo Cannabrava of Brazil is its president.

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Richard McKeon continues as president of the Institut International de Philosophie which has its headquarters in Paris and Raymond Klibansky continues as chairman of the Bibliographical and Publication Committee of the Institute.

The Association will be represented by William Goodwin at the Thirty-first Session of the Indian Philosophical Congress which will be held at Annamalainager in the third week of December. Justice Robert G. Simmons, Chief Justice of the Supreme Court of Nebraska and Chairman of the President's People-to-People Conference has invited the Association to be represented at a conference of representatives of professional associations for the purpose of implementing President Eisenhower's proposals for closer person to person contact with the people of the world. Christopher B. Garnett, Jr., will represent the Association.

The development of the State Department's Interchange of Persons Program as authorized by the Fulbright and Smith-Mundt acts has greatly facilitated and encouraged closer contacts among philosophers. Patrick Romanell has just returned from Quito, Ecuador, where he was a visiting lecturer under this program.

The Committee on International Cultural Cooperation has never met for lack of funds. The chairman would like to recommend that at the respective divisional meetings those members of the Committee who are present meet informally and send their recommendations to the Chairman. The members of the Committee, besides the Chairman, are George Boas, W. R. Dennes, W. E. Hocking, Susanne Langer, Richard McKeon, Charles Morris, Arthur E. Murphy, and F. S. C. Northrop.

CORNELIUS KRUSE

AMERICAN PHILOSOPHICAL ASSOCIATION

EASTERN DIVISION

NEWLY ELECTED OFFICERS FOR 1956

President—John H. Randall, Jr.

Vice-President—Milton C. Nahm

Secretary-Treasurer—Lucius Garvin

Executive Committee—The foregoing officers and Albert G. A. Balz *ex officio* for one year, Everett W. Hall (1956), Carl G. Hempel (1956), Victor Lowe (1957), John Wild (1957), Roderick Firth (1958), Gregory Vlastos (1958).

OFFICERS FOR 1955

President—Albert G. A. Balz

Vice-President—Paul Weiss

Secretary-Treasurer—Lucius Garvin

Executive Committee—The foregoing officers and Ernest Nagel *ex officio* for one year, Roderick Chisholm (1955), Milton C. Nahm (1955), Everett W. Hall (1956), Carl G. Hempel (1956), Victor Lowe (1957), John Wild (1957).

PROGRAM

The fifty-second meeting of the Eastern Division was held at Boston University, December 27, 28, 29, 1955. The following program was presented:

Symposium

SPACE, TIME, AND INDIVIDUALS (Chairman, Victor Lowe)

Papers by Neal Wilson and Richard Taylor. Comments by Martin Lean.

Symposium

PHILOSOPHY OF EDUCATION (Chairman, John Wild)

Papers by Harry S. Broudy and Kingsley Price. Comments by James K. Feibleman.

Symposium

ETHICAL RELATIVITY IN THE LIGHT OF RECENT DEVELOPMENTS IN SOCIAL SCIENCE (Chairman, Albert G. A. Balz)

Papers by F. S. C. Northrop, Clyde Kluckhohn, and Hadley Cantril. Comments by Richard Brandt.

Concurrent Sessions

HISTORY OF PHILOSOPHY (Chairman, Milton C. Nahm)

Bernard Wand: *Hume's Theory of Obligation*. Comments by John W. Lenz.

John Glanville: *The Logic of the Sixteenth and Seventeenth Centuries in Italy and Spain*. Comments by H. B. Veatch.

David Savan: *Spinoza and Language*. Comments by Mack B. Stokes.

INDIAN PHILOSOPHY (Chairman, Paul Weiss)

George B. Burch: *The Basic Principles of Monistic Vedanta*. Comments by Swami Akhilananda.

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Rashivary Das: *Indian Philosophy and the Problem of the Self*. Comments by Horace Friess.

Symposium

THE CONCEPT OF LOGICAL SIMPLICITY (Chairman, Roderick M. Chisholm)

Papers by Nelson Goodman and John Kemeny. Comments by Patrick Suppes.

INTENTION AND INTERPRETATION IN ART (Chairman, Arthur Szathmari)

Papers by Isabel Hungerland and Henry Aiken. Comments by Richard Rudner.

Presidential Address

PRIME MATTER AND PHYSICAL SCIENCE, Albert G. A. Balz

Joint Session with the Association for Symbolic Logic

(Chairman, Alonzo Church)

W. V. Quine: *Unification of Universes in Set Theory*. (Presidential Address)

I. M. Bochenski: *History of Logic: A Recent View and its Bearing on the Doctrine of Evolution*.

Robert McNaughton: *Mathematical Logic from the Point of View of Classical Mathematics*.

Alice Ambrose Lazerowitz: *On Entailment and Logical Necessity*

Concurrent Sessions

THE PHILOSOPHY OF JOSIAH ROYCE (Chairman, Everett Hall)

D. S. Robinson: *Royce on the Origin and Development of Philosophical Terminology*.

Charles Hartshorne: *Royce's Conception of the Absolute Will*.

Richard Hocking: *The Influence of Mathematics on Royce's Metaphysics*. ETHICS (Chairman, Lucius Garvin)

Oliver Johnson: *Ethical Intuitionism—a Restatement*. Comments by Joseph Katz.

Elizabeth Flower: *Preemptive Order and Definition in Ethics*. Comments by Charles Baylis.

Donald C. Hodges: *Punishment*. Comments by John Clark.

Group Meetings

THE PEIRCE SOCIETY

Peirce's Philosophy of Mathematics, Richard L. Cartwright

Peirce's Theory of Causation, Isabel Stearns

Peirce's Theory of Signs Applied to Ethics, Philip P. Wiener

CREATIVE ETHICS GROUP

Discussion: *Which Strategic Courses of Action are Open to the United States?* (Chairman, W. Edward Cushen)

Is It Possible to Have Both Freedom and Peace? Charles Hartshorne

Speak Truth to Power, A. Burns Chalmers

ASSOCIATION FOR REALISTIC PHILOSOPHY

The Logical and the Real, Henry Veatch

AMERICAN PHILOSOPHICAL ASSOCIATION

PERSONALISTIC DISCUSSION GROUP

Some Problems in Personalism, Leroy E. Loemker

SOCIETY FOR ANCIENT GREEK PHILOSOPHY

Sophist 251-259, John Ackrill. Comments by Gregory Vlastos)

Language, Plato, and Logic, Ronald Levinson. (Comments by Rosamond Kent Sprague)

The annual Business Meeting was held at 4:45 p.m., December 27th, President Balz presiding.

The minutes of the fifty-first annual meeting were approved as printed.

The following report of the Treasurer was read and approved:

FINANCIAL STATEMENT: DECEMBER 14, 1954 TO DECEMBER 21, 1955

Receipts:

Balance on hand, December 14, 1954	
Book Value of Government Bonds	\$1,000.00
Commercial Account	2,473.99
Membership Dues	2,984.38
Interest on Government Bonds	27.60
Receipts from sale of Symposium Papers	112.00
Interest on Savings Account	5.00
	<hr/>
	\$6,602.97

Expenditures:

National Dues for 1955	\$ 408.00
Cost of 1954-55 Proceedings	729.36
International Federation of Philosophy	81.60
Committee on Information Service	192.50
Expenses of Officers and Committees	300.59
Printing, Clerical Service	134.21
Postage and Stationery	187.82
Expenses, Fifty-first meeting at Goucher	179.47
Publications Committee	125.00
	<hr/>
	\$2,338.55
Balance on hand	<hr/>
	\$4,264.42

LUCIUS GARVIN, *Treasurer*

The Auditing Committee certifies that the Treasurer's Report has been examined and found correct.

GEORGE BOAS

VICTOR LOWE

PROCEEDINGS

Memorial Minutes were read for Paul S. Christ, Charles K. Davenport, Warner Fite, Harry N. Glick, Richard Hope, and Reginald C. Robbins. By rising vote the Memorial Minutes were adopted and ordered printed in the *Proceedings*.

Reports were presented from the Delegate to the American Council of Learned Societies, from the Committee on International Cultural Cooperation, from the Committee on Information Service, from the Publication Committee, from the Carus Lectures Committee, from the Delegate to the American Association for the Advancement of Science, from the Director of the Editorial Center, U.S.A., Bibliography of Philosophy, from the National Board of Officers, and from the Western Division's Committee to Advance Original Work in Philosophy.

The Nominating Committee (George Boas, Ledger Wood, and Ernest Nagel) presented the following nominations: For President, John H. Randall, Jr.; for Vice-President, Milton C. Nahm; for members of the Executive Committee, Roderick Firth and Victor Lowe. There being no other nominations, the foregoing slate was unanimously elected.

The following recommendations of the Executive Committee were adopted:

That the following nominees be elected to full membership in the Eastern Division: Reuben Abel, Rogers Albritton, Sidney Axinn, Harry Bear, José A. Benardete, Venant Cauchy, W. Norris Clark, Gerard Deledalle, Paul Edwards, Sidney Gelber, Mildred Hardeman, Walter John Hipple, Jr., William Kluback, Quentin Lauer, Ramon Marcelino Lemos, Francis P. McQuade, Paul Guerrant Morrison, Charles J. Mosmann, Jr., Joseph P. Mullally, Harry A. Neilsen, Kai E. Nielsen, Frederick A. Olafson, Felix E. Oppenheim, Rose Rand, Mel-Thomas Rothwell, Subodh Chandra Roy, Mary Edith Runyan, Richard H. Schlagel, Jerome Arthur Shaffer, James M. Somerville, Elizabeth Jane Stucky, Paul W. Sutton, Jr., Paul W. Taylor, Francis T. Villemain, Arthur M. Weinberg, James B. Wilbur III, Richard Norman Wisan, Jerzy A. Wojciechowski.

That the following be elected to associate membership: Russell T. Blackwood III, George P. Carpenter, Paul Crosser, John W. Davis, Arthur Vincent Dow, Robert L. Harder, Jr., Harry Harmon, Richard G. Henson, Benjamin Karpman, Thomas Knight, David L. Lieber, Theodore Mischel, Joan Purdy Morin, James Drummond Ross, Simon Silverman, Francis E. Sparshott, W. H. Tilley, Frank A. Tillman, Robert Charles Tucker.

That the following be transferred from associate to full membership: Alan Ross Anderson, William Herbert Desmonde, H. Lynn Womack.

That the Executive Committee be empowered to select a meeting place for the annual meeting of the Eastern Division in 1956.

That the following amendments to the Association Constitution proposed by the National Board of Officers be approved with the addition to Article II, Section 3, of the clause, "and with the provision that they have conditions of membership comparable to those prevailing in the Association":

"Article II, Section 1: The membership shall be membership in one or more Divisions or *Affiliated Conferences* of the Association. (The proposed change consists of the addition of the words underlined.)

AMERICAN PHILOSOPHICAL ASSOCIATION

"Article II, Section 3: Regional groups organized on a permanent basis and holding one or more meetings a year may be recognized as Affiliated Conferences with the approval of the Board of Officers and of the Executive Committees of all existing Divisions. (This section is entirely new. The present Section 3 would become Section 4, if this amendment is adopted.)

"Article II, Section 4: Each Division *and Affiliated Conference* shall elect its own members and officers and shall fix its own dues. (This is the present Section 3 with the addition of the words underlined.)

"Article III, Section 2: The Board of Officers shall determine the percentage of the dues of each Division *and Affiliated Conference* which is to be collected annually from *their* several treasurers by the National Secretary-Treasurer to defray the expenses of the Board of Officers and Standing Committees, and shall apportion, collect and disburse the pro rata share of the expense of special joint projects. (The proposed changes are the additions and modifications represented by the words underlined.)"

That the Division contribute \$250 to the work of the Committee on Publication for the year 1956.

That the Division make an emergency appropriation of \$100 to the journal, *Philosophy East and West*, to assist in enabling it to continue publication for the year 1956.

The Executive Committee reported that it had received and considered the following recommendation from Professor Boas, Chairman of the 1955 Nominating Committee: that in the future the Nominating Committee propose two names for each post to be filled; that elections be held at the annual business meetings by secret ballot on these two names, with the provision that any member may write in a third name; and that the present preliminary ballot be abandoned. The Executive Committee recommended that a committee which should include Professor Boas and the Secretary-Treasurer as members, be appointed by the incoming President to bring in recommendations concerning nomination procedures. The Division voted to adopt the Executive Committee's recommendations.

President Balz announced the appointment of the following Program Committee for the year 1956: John Wild, Chairman; Victor Lowe, Rulon Wells; and the Secretary-Treasurer.

The following motion was adopted: That the Executive Committee determine by ballot the wishes of the members concerning the time of the year for the holding of the annual meeting.

Professor Chisholm moved a vote of thanks to Boston University, and particularly to Professor Millard and the other members of the Department of Philosophy, for the gracious hospitality and the excellent accommodations provided the Eastern Division at its fifty-second meeting. The motion was approved by a rising vote.

A motion to adjourn was voted at 6:10 P.M.

LUCIUS GARVIN, *Secretary-Treasurer*

PROCEEDINGS

WESTERN DIVISION

NEWLY ELECTED OFFICERS FOR THE YEAR 1956-57

President—O. K. Bouwsma

Vice-President—Virgil Aldrich

Secretary-Treasurer—May Brodbeck

Executive Committee—The foregoing officers and David L. Miller (1957), Henry S. Leonard (1958), and Douglas N. Morgan (1959).

OFFICERS FOR THE YEAR 1955-56

President—Max H. Fisch

Vice-President—O. K. Bouwsma

Secretary-Treasurer—May Brodbeck

Executive Committee—The foregoing officers and Everett J. Nelson (1956), David L. Miller (1957), and Henry S. Leonard (1958).

PROGRAM

The fifty-fourth annual meeting of the Western Division of the American Philosophical Association was held at Indiana University, Bloomington, Indiana, May 3, 4, and 5, 1956.

Thursday, May 3, 1956

2:00 P.M.

Section A *Symposium: THE PHILOSOPHICAL SIGNIFICANCE OF ANCIENT LOGIC*

William H. Hay, University of Wisconsin, Chairman

I. M. Bochenski, University of Notre Dame

Robert G. Turnbull, State University of Iowa

Manley H. Thompson, University of Chicago

Section B *EXISTENTIALISM AND ART*, John Hospers, University of Minnesota, Chairman

Ethics and the Irrational

Ralph McInerney, University of Notre Dame

Discussion by Robert G. Olson, Ripon College

Meaning in Art

E. F. Kaelin, University of Wisconsin

Discussion by Campbell Crockett, University of Cincinnati

Section C *PHILOSOPHY OF SCIENCE*, Lewis E. Hahn, Washington University, Chairman

Two Views of Galileo's Methods in Mechanics

Paul H. Hagensick, University of Illinois

Discussion by Robert Sternfeld, University of Kansas

Scientific Law in Classical and Contemporary Thought

Joseph LaLumia, Kent State University

Discussion by Richard Rudner, Swarthmore College

MAHLON POWELL LECTURES

AMERICAN PHILOSOPHICAL ASSOCIATION

4:30 P.M.

Newton P. Stallknecht, Indiana University, Chairman
C. I. Lewis, *Our Social Inheritance*
Lecture I, *The Background*

8:00 P.M. Smoker

Friday, May 4, 1956

9:00 A.M.

Section A *Symposium: THE PROBLEM OF MEANING IN THEOLOGY*

Tyler Thompson, Garret Biblical Institute, Chairman
William P. Alston, Harvard University
Willem F. Zuurdeeg, McCormick Theological Seminary
Charles Hartshorne, Emory University

Section B *RESPONSIBILITY AND REWARD*, A. P. Ushenko, Indiana University, Chairman

Reward

Donald Clark Hodges, University of Missouri
Discussion by Marcus G. Singer, University of Wisconsin

Excusing the Neurotic Offender

Francis V. Raab, University of Minnesota
Discussion by Frank Sibley, University of Michigan

Section C *PHILOSOPHY OF CULTURE*, Bertram Morris, University of Colorado, Chairman

The Event Theory of Culture

Harold A. McNitt, University of Michigan
Discussion by Paul R. Diesing, University of Illinois

The Free Society

Lawrence L. Haworth, Purdue University
Discussion by Henry B. Veatch, Indiana University

Section D *OBLIGATION AND INFERENCE*, Robert C. Stephens, Indiana University, Chairman

Ought One To Do What He Thinks He Ought To Do?

David S. Schwayder, University of Illinois
Discussion by D. B. Terrell, University of Minnesota

Applying Principles of Inference

Paul Welsh, State University of Iowa
Discussion by Robert Brown, University of Wisconsin

11:00 A.M.

Annual Business Meeting, President Fisch presiding

2:00 P.M.

Section A *Symposium: ROLE OF THEORY IN AESTHETICS*

Richard P. McKeon, University of Chicago, Chairman
Morris Weitz, The Ohio State University
Vincent A. Tomas, Brown University
Lewis K. Zerby, Michigan State University

PROCEEDINGS

Section B *Symposium: THE PHILOSOPHY OF PLOTINUS*

David L. Miller, University of Texas, Chairman

Paul Henry, State University of Iowa

John S. Marshall, University of the South

Stuart MacClintock, Indiana University

Section C *DEFINITION AND EXPLICATION*, Frederick L. Will, University of Illinois, Chairman

Truth and Falsity in Definition

Henry S. Leonard, Michigan State University

Discussion by Irving Copi, University of Michigan

Psychological Concepts, Explication, and Ordinary Language

Hilary Putnam, Princeton University

Discussion by Herbert Hochberg, Northwestern University

Section D *MORAL LANGUAGE AND PRACTICE*, Iredell Jenkins, University of Alabama, Chairman

The Nature of the Moral Sentence

Willis Moore, Southern Illinois University

Discussion by Thomas E. Hill, Macalester College

Emotivism: Theory and Practice

Asher Moore, Northwestern University

Discussion by Joseph Katz, Ohio State University

4:00 P.M.

Tea

5:00 P.M.

C. I. Lewis, Mahlon Powell Lectures: *Our Social Inheritance:*

Lecture II, *The Principal Ingredients*

7:00 P.M.

Annual Dinner

Ralph E. Cleland, Dean of the Graduate School, Indiana University,
welcomed members

Presidential Address, Max H. Fisch, University of Illinois

Saturday, May 5, 1956

9:00 A.M.

Symposium: JUSTICE, Max H. Fisch, University of Illinois, Chairman

George H. Sabine, Cornell University

R. A. Tsanoff, The Rice Institute

Wayne A. R. Leys, Roosevelt University

11:00 A.M.

C. I. Lewis, Mahlon Powell Lectures: *Our Social Inheritance:*

Lecture III, *The Critical Factors*

The annual business meeting was held at 11 A.M. Friday, May 4, President Fisch presiding.

The Minutes of the fifty-third annual meeting were approved as printed in the 1954-55 *Proceedings*.

AMERICAN PHILOSOPHICAL ASSOCIATION

On recommendation of the Executive Committee, the following were voted into membership:

FULL MEMBERS: Leslie M. Bates, Minor W. Boyer, Carl Cohen, John Collinson, Thos. L. Crystal, Ernest W. Dewey, Alan H. Donagan, Burton S. Dreben, William H. Gass, Robert W. Hall, Donald F. Henze, Chester Z. Keller, John G. Kramer, Joseph Lanigan, William H. K. Narum, Raymond E. Olson, Karl H. Potter, Harry Prosch, Jr., Glenn K. Riddle, Egbert D. Rucker, Cornelius D. Sullivan, John A. Vander Waal, John Wilkinson, Willem F. Zuurdeeg.

ASSOCIATE MEMBERS: Robert E. Larsen, Charles R. Magel, Alvin J. Munchel, Glen I. Park, Walter O. Pearson, Paul W. Bixler.

ADVANCED TO FULL MEMBERSHIP: R. C. Gilpin, Clifford T. Hanson, Burnham D. Terrell.

TREASURER'S REPORT

May 3, 1955 to April 30, 1956

I. Regular Report

A. Receipts:

Received from R. Turnbull, May 3, 1955.....	\$ 188.79
Dues Collected, May 3, 1955 to April 30, 1956.....	2,044.25

TOTAL RECEIPTS \$ 2,233.04

B. Disbursements:

International Dues, National Dues, and Proceedings.....	\$ 845.92
Stationery and Supplies	118.10
Printing Program	250.00
Postage	61.00
Telephone	2.81
Addressograph Plates	70.00
Addressing	11.80
Travel Expense of Program Committee	49.08
Printing Expense Remaining from 1955.....	20.37
Expenses of Newsletter	254.12

TOTAL DISBURSEMENTS \$ 1,683.20

BALANCE ON HAND, April 30, 1956.....\$ 549.84

PROCEEDINGS

II. Report on funds received for disbursement by the Western Division Committee to Advance Original Work in Philosophy.

A. Receipts:

1. Rockefeller Foundation Grant 54054	
From R. Turnbull, May 3, 1955	\$ 3,623.14
June 2, 1955 from Rockefeller Foundation	4,187.98
Balance of Advance to P. B. Rice returned 1-8-56	248.98
December 19, 1955 (as of 1-1-56) from Rockefeller Foundation	7,100.00
	<hr/>
	\$15,160.10
2. Rockefeller Foundation Grant 55158 (old 54055)	
From R. Turnbull, May 3, 1955	\$ 1,037.50
May 31, 1955 from Rockefeller Foundation	4,587.50
Balance of Advance to P. B. Rice returned 1-8-56	167.77
December 19, 1955 (as of 1-1-56) from Rockefeller Foundation	2,250.00
	<hr/>
	\$ 8,042.77
	<hr/>
TOTAL RECEIPTS	\$23,202.87

B. Disbursements:

1. RF 54054	
Awards to Fellows—	
Senior Award to Donald Oliver	\$ 4,441.67
Junior Award to William Alston	4,586.67
Junior Award to Robert Browning	4,566.66
Administrative Expenses	15.00
Travel of Committee Members	101.17
	<hr/>
	\$13,711.17
2. RF 55158 (old 54055)	
Part Salary of Organizer, P. B. Rice	\$ 1,125.00
Administrative Expenses	950.00
Travel of Committee Members	1,929.19
Secretarial	94.36
Postage	15.00
	<hr/>
	\$ 4,113.55
	<hr/>
TOTAL DISBURSEMENTS	\$17,824.72

BALANCE ON HAND, April 30, 1956. \$ 5,378.15

AMERICAN PHILOSOPHICAL ASSOCIATION

Lewis E. Hahn, for the Auditing Committee, stated that the Treasurer's report and records had been examined and found correct. He moved that the Auditing Committee's report be accepted and that the Treasurer's report be thereby approved. The motion was seconded and voted.

The Chairman of the Nominating Committee, Charner M. Perry, was recognized. In accordance with the by-laws of the Division, he moved that O. K. Bouwsma, Vice-President for 1955-56, be declared President for 1956-57. Bouwsma was elected by acclamation. Perry then presented the following nominations: Gustav Bergmann and Virgil Aldrich for Vice-President, May Brodbeck for Secretary-Treasurer, and Douglas N. Morgan for member of the Executive Committee. There being no further nominations from the floor, Miss Brodbeck and Mr. Morgan were elected by acclamation. Ballots were distributed by the tellers, Robert Sternfeld and Knox C. Hill. Virgil Aldrich was elected Vice-President.

Lionel Ruby, the Western Division representative on the Committee on Information Service, was recognized. Ruby read from the official report prepared by Howard J. D. Ziegler, Chairman of the Committee.

Paul Henle was recognized to report for the Western Division Committee to Advance Original Work in Philosophy. As Chairman of that committee, he made the following report:

REPORT OF THE COMMITTEE TO ADVANCE ORIGINAL WORK IN PHILOSOPHY

The Committee has held meetings in November and December and in February and has transacted the following business:

Western Division Fellowships were awarded to Professor Warner Wick of the University of Chicago, Albert W. Levi of Washington University at St. Louis, and Marcus Singer of the University of Wisconsin.

Projects for work in political and social philosophy were solicited and several of them were recommended for Foundation support. No final action has been taken on them.

The Committee has sought advice on the formulation of a fellowship program and has made tentative plans of such a program.

Plans have been made for a conference on the philosophy of Elijah Jordan to be held in June.

Lewis Zerby next reported as Editor of the *Philosophers Newsletter*. His motion to continue our appropriation of \$200 for the support of the *Newsletter* in the coming year carried.

Martin ten Hoor, former Chairman of the Committee on Publications, then reported for the Committee. Virgil Aldrich is the new Chairman of this Committee.

President Fisch announced that Neal Klausner is the new Chairman of the Committee on Oriental Philosophy of the Western Division.

President Fisch read the annual report of the Editorial Center for the Bibliography of Philosophy.

Charner Perry was recognized to report on a proposed change in the By-Law on Nomination and Election of Members approved by the Executive Committee.

PROCEEDINGS

As presently stated, the By-Law requires that the Nominating Committee shall consist of two past presidents of the Division, in addition to the current Secretary-Treasurer, the newest member of the Executive Committee, and a fifth member not falling in any of the other categories. Because of the great difficulty found in constituting a Nominating Committee with two past presidents, without undue repetition, the proposal calls for the requirement to be changed to *one* past president and a fifth *and sixth* member not in any of the other categories. The motion carried.

W. H. Hay, National Secretary, was recognized to read the amendments to the Constitution to provide for affiliated conferences proposed by the Board of Officers. These had the approval of the Executive Committee. Hay moved approval of the proposed changes and the motion carried.

A resolution of the Indiana Philosophical Association was read by the Secretary. The resolution follows:

Whereas there are certain current academic developments relating to departments of philosophy in higher education in Indiana and elsewhere; and

Whereas these developments create a serious question concerning adequate criteria by means of which a department of philosophy is constituted to be a department of philosophy;

Be it resolved that it is the considered judgment of the Indiana Philosophical Association in semi-annual meeting assembled, on 21 April 1956, at Purdue University, West Lafayette, Indiana, that the American Philosophical Association, Western Division, be formally requested, as a 'professional' organization, to create a committee to present to the 1957 meeting of the American Philosophical Association, Western Division, for consideration and adoption adequate norms by which the American Philosophical Association, now and in the future, may make judgments in individual cases as they arise.

WARREN E. STEINKRAUS
ERIC L. CLITHEROE
HARRIS D. ERICKSON
CARROLL D. W. HILDEBRAND
E. J. DYCHE
RICHARD F. GRABAU

The Secretary reported the recommendation of the Executive Committee that the matter be referred to the National Board of Officers for consideration on a National basis. President Fisch pointed out that in this way the resolution would get detailed, though slow, consideration. His motion that the recommendation of the Executive Committee be approved carried.

Henry S. Leonard presented the following resolution for the Executive Committee:

We are not yet midway through what already promises to be an outstanding meeting of the Western Division. A large part of the success of the meeting is attributable to the cordial hospitality of the host insti-

AMERICAN PHILOSOPHICAL ASSOCIATION

tution, to its excellent facilities, and to the numerous thoughtful provisions made for our comfort and welfare. In this connection, special mention must be made of the many helpful services performed by Professor Stephens, by the Indiana University Conference Bureau, and by the staff generally of the Indiana Department of Philosophy.

In quite another direction, we must acknowledge our genuine appreciation of Professor Stallknecht for having arranged that the Mahlon Powell lectures by Professor Lewis should be given at this particular time.

Mr. President, I move that the Division acknowledge its appreciation and that the Secretary communicate the same to the parties mentioned above.

Mr. Leonard's motion carried by acclamation.

President Fisch then announced the Executive Committee's recommendation that the invitation of the University of Chicago be accepted with thanks and that the fifty-fifth annual meeting be held at the University of Chicago, Chicago, Illinois, during the first week of May, 1957. The Division voted to accept the Executive Committee's recommendation.

Memorial Minutes were read for I. K. Stephens, Eleanor Bisbee, and Philip B. Rice. The Minutes were adopted by a rising vote and ordered to be printed in the *Annual Proceedings*.

The meeting was adjourned at 12:30 p.m.

MAY BRODBECK, *Secretary-Treasurer*

PACIFIC DIVISION

NEWLY ELECTED OFFICERS FOR THE YEAR 1955-56

President—David Rynin

Vice-President—A. I. Melden

Secretary-Treasurer—Barnett Savery

Executive Committee—The foregoing officers and Donald Davidson (1956), Philip Merlan (1956), Charles E. Bures (1957), Elmo A. Robinson (1957), and Bertrom E. Jessup (*ex officio*).

OFFICERS FOR THE YEAR 1954-55

President—Bertram Jessup

Vice-President—J. Wesley Robson

Secretary-Treasurer—Barnett Savery

Executive Committee—The foregoing officers and W. T. Jones (1955), Arthur Smullyan (1955), Donald Davidson (1956), Philip Merlan (1956), and John Goheen (*ex officio*).

PROGRAM

The Pacific Division was host to the Carus Lectures (the tenth in the series) at their twenty-ninth annual meeting. The lectures were delivered by Professor

PROCEEDINGS

Arthur E. Murphy and were entitled: *An Inquiry Concerning Moral Understanding*.

The twenty-ninth annual meeting of the Pacific Division of the American Philosophical Association was held at the University of California, Berkeley, California, December 28, 29, and 30, 1955. The following program was presented:

Wednesday, December 28

1:30 P.M.

Empiricism and Human Practice, William S. Snyder
The Concept of Empirical Knowledge, Arthur Smullyan
Metaphysics, Paul Wienpahl
"God Over" and "God To," Ian McGreal

8:00 P.M.

The Tenth in the Series of Carus Lectures on the Subject:
An Inquiry Concerning Moral Understanding.

I. *The Practice of Moral Justification*, Arthur E. Murphy

Thursday, December 29

9:00 A.M.

Rules and Exceptions, Leonard Miller
*On the Irrelevance of Free-Will to Moral Responsibility
and the Vacuity of the Latter*, W. I. Matson
The Logic of Pleasure, Terence Penelhum
The Authority of Morals, David Rynin

2:00 P.M.

The Tenth in the Series of Carus Lectures on the Subject:
An Inquiry Concerning Moral Understanding.

II. *The Procedures of Moral Inquiry*, Arthur E. Murphy

6:45 P.M.

Annual Banquet

8:00 P.M.

The Presidential Address:

The Data of Aesthetics, Bertram Jessup

Friday, December 30

9:15 P.M.

Is Locke Really a Hobbesian?, Charles H. Monson, Jr.
Berkeley's Siris, John S. Linnell
Common Sense in the Philosophy of Thos. Reid, J. H. Faurot
The Decline of British Ethical Theory: 1903-51, Frederick Sontag

1:30 P.M.

The Tenth in the Series of Carus Lectures on the Subject:
An Inquiry Concerning Moral Understanding.

III. *The Limits of Moral Understanding*, Arthur E. Murphy

The Pacific Conference on the Teaching of Philosophy held its annual meeting on Wednesday morning, December 28, 1955. The following papers were presented:

AMERICAN PHILOSOPHICAL ASSOCIATION

The Proper Task of the Philosophy of Education, Edward W. Strong

The Politicizing of Educational Theory, Frederic Lilge

The Distinctive Nature of the Philosophy of Education, L. G. Thomas

The annual business meeting of the Pacific Division was held on Friday, December 30, 1955, at 8:30 A.M., President Bertram Jessup presiding.

The financial report for the period September 1, 1954 to December 31, 1955 was presented by Secretary-Treasurer Barnett Savery, audited by Dr. Avrum Stroll.

The dues of the Pacific Division were increased to \$3.00 per annum.

The proposed changes in the Constitution of the American Philosophical Association were unanimously adopted.

The Executive Committee, investigating the dismissal of Professor Stanley W. Moore from Reed College brought forth the following resolution:

The Pacific Division of the American Philosophical Association has, through its Executive Board, made a study of the facts pertaining to the dismissal of Professor Stanley Moore, who is a member in good standing of the Association, by Reed College where he had been employed in the Department of Philosophy.

It is our understanding that Professor Moore was dismissed because of his refusal to testify as to whether he had been a member of the Communist Party. In view of the fact that no evidence was adduced by the Administration of Reed College to indicate that he was a member of the Communist Party or had ever acted unlawfully or in a manner unbecoming to a scholar or teacher, we wish to record our belief that the Administration of Reed College behaved high handedly and without respect for the rights which Professor Moore as a tenured faculty member should have enjoyed.

As a society of scholars we have an obvious concern for the freedom of university and college teachers within the academic structure in which tenure rights are essential. Accordingly, this Association, at its regular business meeting on 30 December 1955 at Berkeley, California, has voted to express its disapproval of the procedures which were employed by the Reed College Administration and which culminated in the dismissal of Professor Moore.

The resolution was accepted by the membership by a vote of twenty to four. The Executive was instructed to send a copy of the resolution to the President of Reed College and to the Ford Foundation, who had cancelled their grant to Professor Moore.

The 1956 meetings of the Pacific Division will be held toward the end of December 1956 at the Associated Colleges in Claremont, Claremont, California.

By unanimous vote President R. G. Sproul of the University of California, Berkeley, was thanked for the very pleasant accommodations and the kindness offered to the members of the Division during the meetings.

BARNETT SAVERY
Secretary-Treasurer

PROCEEDINGS

TREASURER'S REPORT 1955

Treasurer Barnett Savery presented to the Executive Committee an audited account for the period September 1, 1954 to December 31, 1955.

Balance on Hand 1 September 1954:

War Bonds	\$296.00	
Commercial Account	191.03	\$487.03

Receipts:

Membership Dues	\$344.00	
Cash Redemption Value of War Bonds in excess of purchase price.....	104.00	
Miscellaneous	7.00	455.00
		<u>\$942.03</u>

Disbursements:

Committee on Information Service (1954)	\$ 30.00	
Newsletter (May 1952-May 1954)	66.79	
Proceedings (1954)	182.40	
National Dues (1954—169 members)	84.50	
International Federation Dues (1954)	16.90	
Postage	64.13	
Telephone and Telegrams	6.99	
Stationery	38.69	
Membership Cards	17.09	
Membership Book	8.66	
Programs (1955)	33.91	
Conference Expenses	10.75	
Stenographic Expenses (1954 and 1955)	24.00	
Bank Charges	4.63	589.44

Balance 31 December 1955:

First National Bank of Portland.....	\$309.51	
Bank of Montreal, Vancouver, B.C.....	43.08	\$352.59

Upon the recommendation of the Executive Committee the following persons were elected to active membership: Associate Henry A. Alexander, Jr., D. G. Brown, Paul Dietrichson, Associate Vergil H. Dykstra, Associate Desmond J. FitzGerald, James L. Hagerty, Gordon F. Matheson, Sherwood Nelson, Associate Peter Remnant, Louis DeWald Sass, William S. Snyder, Colin Murray Turbayne, Anna Teresa Tymieniecka, John J. Wellmuth. The following persons were elected to associate membership: Maxon A. Bernoff, Gordon D. Kaufman, Peter Koestenbaum, John George Kuethe, Daniel M. Long, Jay R. McCullough.

The following officers were elected unanimously: President, David Rynin; Vice-President, A. I. Melden; Executive Committee: Charles E. Bures (1957), Elmo A. Robinson (1957). The continuing members of the Executive Committee are the following: Donald Davidson (1956), Bertram E. Jessup (*ex officio*), Philip Merlan (1956), Barnett Savery (Secretary-Treasurer).

Memorial Minutes

ELEANOR BISBEE

Eleanor Bisbee was born July 22, 1893 at Beverly, New Jersey, the daughter of Frederick Adelbert and Matty Gally Bisbee. After attending Massachusetts State College for one year, she entered Tufts College in 1912 and obtained her A.B. there in 1915. After a number of years spent in newspaper work, she returned to academic pursuits, obtained her Ph.D. in philosophy at the University of Cincinnati in 1929 and became instructor in philosophy at Cincinnati that same year. In 1931 she was made assistant professor of philosophy and civilization and from 1930 to 1931 she served as the acting head of the department of philosophy. She then went to Turkey as professor of philosophy at Robert College and at the American College for Girls at Istanbul. Broken in health but not in spirit she returned to this country and devoted herself to writing and lecturing within the limits of her strength. In 1951 her book, "The New Turks—Pioneers of the Republic, 1920-1950" was published by the University of Pennsylvania Press. It is dedicated to "better international understanding" and in her lectures and conversation Miss Bisbee was constant in her endeavors to promote in this country a better understanding and greater friendship for the new Turkey. In recent years Miss Bisbee made her home in California, finding the climate favorable and the associations with Stanford University congenial. She died in Palo Alto April 18, 1956 and is survived by a brother.

HOWARD D. ROELOFS

PAUL S. CHRIST

Dr. Paul S. Christ after a long and honorable career as an excellent teacher in both college and high school, died on December 6, 1954 in his 61st year.

Dr. Christ received his B.A. degree from Muhlenberg College in 1918, his M.A. degree in Philosophy from the University of Pennsylvania in 1922, and his Ph.D. from the same University in 1926.

From 1922 to 1925 he was Associate Professor of Philosophy at Roanoke College, Salem, Virginia. From 1927 until his death he taught at Liberty High School, Bethlehem, Pennsylvania.

He was especially noteworthy for his learning in the Greek and Latin classics and for the measure in which he inspired his students with an appreciation of their classical heritage.

HOWARD J. B. ZIEGLER

CHARLES KIDDER DAVENPORT

On the evening of December the fifth, 1955, Charles Kidder Davenport, Associate Professor of Philosophy at the University of Virginia, suffered a heart attack while talking to a group of friends and colleagues at the Colonnade Club of the University, and died instantly.

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Born on May the 15th, 1900, in Newton, Massachusetts, the son of Charles Albert and Fannie Kidder Davenport, he attended the Classical High School in Newton, and later Amherst College, where he received the B.A. *cum laude* in 1922. In 1923, he was granted a Certificate of Public Health from Yale University, and for the next three years was employed by the New York Department of Health in Albany as Assistant Bacteriologist in the Division of Laboratories and Research. He later obtained the degree of Master of Public Health from Yale. In 1929, he was awarded his Ph.D. in Philosophy, also from Yale University, and immediately thereafter joined the faculty of the University of Virginia in Charlottesville as Assistant Professor of Philosophy. He taught continuously at the University until the time of his death.

His main philosophical interests lay in the fields of Logic and the Philosophy of Science, to which he contributed a number of articles and papers, particularly on the subject of Logical Graphology. He was a Past President of the Virginia Philosophical Association and participated in the activities of numerous learned societies, in both science and philosophy. At the University of Virginia he was extremely active in University and student affairs; he was Secretary of the General Faculty, and served on many University and Faculty committees. Since 1946, he had been in charge of all schedule and classroom assignments. He was active in the University Episcopal Church (St. Paul's), and served as a member of the Board of Directors of the Y.M.C.A.

Charles Davenport was a teacher who, to a rare degree, combined a warmth and humanity in his approach to philosophical problems with the more austere requirements arising from a technical subject matter. His popularity among the students was a reflection of his quick understanding of the personal problems of young men whose intellectual powers were in the process of development. His geniality and ready wit, coupled with mature scholarship and deep love of learning, endeared him to all members of the University community in which he lived and worked untiringly for so many years. His favorite quotation relating to Galileo, "Eppur si muove!", may be taken as expressing his friends' and colleagues' understanding that he continues, even in his physical absence, to move among us.

F. S. C. NORTHROP

W. S. WEEDON

WARNER FITE

Warner Fite received his bachelor's degree at Haverford College which rendered tribute to his fifty years later, in 1939, with the award of the LL.D. degree. His postgraduate study was carried on at the Philadelphia Divinity School, and, for two years, at Berlin and Munich, and finally at the University of Pennsylvania which granted him the Ph.D. degree in 1894. His early experience of teaching was varied, with regular appointments at Williams, Chicago, Texas, and Indiana, and a lectureship at Harvard and acting professorship at Leland Stanford. In 1915 he became Stuart Professor of Ethics at Princeton where he served continuously until his retirement in 1935, and part of that time as chairman of the department. In 1934 he was president of the Eastern

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Division of this Association, his presidential address being entitled "The Philosopher and His Words."

The books published during his active career were typically vigorous and effective expressions of his own independent thinking which was critical of prevalent views that manifested a predilection for seeing all philosophy under the impersonal aspect of science or else with a dominant reference to "the social" or "the pragmatic." He was an individualist in practice, and his *Individualism* (1911) is a testament of his own abiding conviction that philosophy is ultimately concerned with the "personal" in human experience. The sub-title of that work, "The Significance of Consciousness for Social Relations," indicates the *motif* of many scattered writings eventually collected in *The Living Mind* (1930). These may be characterized as essays in dissent where he broke lances not only with prevailing academic philosophies—and he did this, too, in his *Platonic Legend* (1934)—but also with some prepossessions of the general public anent "intellectualism," "advertising," "economic laws," "psychoanalysis," "birth control." His constructive masterpiece, however, was his *Moral Philosophy: the Critical View of Life* (1925), "an attempt to follow the *motif* of self-consciousness—not to the end, for there is no end—but until I can follow it no further." Amongst the many expressive chapter titles the most characteristic was "The Wisdom of the Serpent," which started with Scripture: "Now the serpent was more subtle than any beast of the field which the Lord God had made," the passage opening, as Fite said, "that brief but portentous drama representing the conflict between authority and intelligence." Fite was ever celebrating the virtue of intelligence, intelligence critical, as in Socrates' examination of life, and likewise, supremely responsible in life and action.

In his years of retirement at Hopewell, New Jersey, Fite continued to employ his ever keen and searching mind in reflection and writing. He had long been tempted by the form of the novel and he had translated and published in 1929 Unamuno's *Niebla, Mist: A Tragic Comic Novel*. But he was most interested in the person of Jesus and the question "what sort of a man was he?" and he published a work *Jesus The Man: A Critical Essay* (1946). Critical to the last, critical of traditional acceptance and authority, yet he discerned in Jesus, to use his own words, the "clear evidence . . . of an originality and genius which applies in some degree to all that he touches. . . . The Prodigal Son . . . is one of the most touchingly beautiful stories in any literature . . . its beauty is pure: there are here no invidious implications."

Those who studied or worked with Warner Fite experienced both a warmth of personal appreciation and the bracing discipline of his fine, honest integrity, and learned from him what manner of man a genuine philosopher ought to be.

CHARLES W. HENDEL

HARRY NEWTON GLICK

Harry Glick was born in Bridgewater, Virginia, on February 10, 1885 and died at Amherst on May 28, 1954 on the eve of retirement to his Virginia home. He came to the University of Massachusetts, which was then the Massachusetts Agricultural College, in 1924 after receiving his Ph.D. degree from the University

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of Illinois. Professor of Agricultural Education, he introduced philosophy into the curriculum by way of his course in the history of education. The expansion of this program was successively recognized by his being relieved of other teaching duties, the change of his title in 1945 to Professor of Philosophy, and the formal establishment of the Department of Philosophy by the Board of Trustees in 1951.

Harry Glick was not, and did not claim to be, a creative philosopher. His concern was to help students become philosophical in their approach to problems in whatever field. His classes were filled with students from practically every department of the University, including the technical schools. They discerned in him a man of unimpeachable character, a thinker neither owing nor practicing allegiance to any party whether political, religious, or philosophical, and a teacher of sympathetic understanding.

CLARENCE SHUTE

RICHARD HOPE

With the death of Richard Hope in Pittsburgh on July 28, 1955, the community of philosophers has lost one of its most useful and distinguished members. Professor Hope was born in Pueblo, Colorado, in 1895. After serving as a minister in the Lutheran church for several years, he began his career in philosophy with graduate work at the University of Southern California, where he received his A.M. degree in 1923. He then continued his graduate studies at Columbia University where he received his Ph.D. degree in 1930, and where also, for a year, he served as lecturer in philosophy.

At the time of his death Professor Hope was Chairman of the Philosophy Department at the University of Pittsburgh. His arrival at the University in 1930 marked the beginning of a career distinguished by noteworthy contributions to the intellectual and social life of the University, the city of Pittsburgh, and the larger community of scholars. He set the highest standards for himself and elicited the finest qualities of attainment from his students. His published writings include numerous articles and reviews. Among his published volumes are his Doctoral dissertation, *The Book of Diogenes Laertius* (Columbia University Press, 1930), *How Man Thinks* (University of Pittsburgh Press, 1949), and his translation into English of Aristotle's *Metaphysics*. (Columbia University Press, 1952). Before his passing, Professor Hope had completed the manuscript of a translation of Aristotle's *Physics*.

Professor Hope's Philosophy Colloquium was a model of what a university seminar can be when there is a meeting of sensitized and informed minds. As one of the motivating personalities behind the formation of the Western Pennsylvania Philosophical Society, Professor Hope showed the same qualities of graciousness and tact that served so well in carrying his through the difficult assignment as a U.S. specialist in Germany under the Educational Exchange Program of the Department of State. His main task here was to interpret American philosophy to German audiences. Professor Hope's many friends realize that the impress of his influence will last as long as thoughtful individuals cherish the things of more precious and enduring value.

OLIVER L. REISER

AMERICAN PHILOSOPHICAL ASSOCIATION

PHILIP BLAIR RICE

On the 25th of January, 1956, Philip Blair Rice, born in 1904, died of injuries received three weeks before in an automobile accident. He was buried in the Kenyon College graveyard on the campus.

He started his collegiate life in his native state at the Indiana University, and later became a Rhodes Scholar at Balliol. He then did some newspaper reporting in France, after which he began teaching philosophy at the University of Cincinnati. From there he went to Kenyon College to edit the *Kenyon Review* with John Crowe Ransom and teach philosophy for the remaining seventeen and a half years of his life.

During that period, he contributed many distinguished essays to philosophical and literary journals, culminating this fine effort in his book, *The Knowledge of Good and Evil*, which appeared in the fall of 1955, a few months before his death. He lived to receive congratulations for his book from famous colleagues who had distinguished themselves as critics and creators.

Also, he received many tokens of recognition of his worth during this period. He was given several fellowships and awards, and was elected to the vice-presidency of the Western Division of the American Philosophical Association for 1951-1952, becoming president the following year.

At about this time his affectionate energy conceived a plan to help cultivate the originality of members of our profession. So he formed the Committee to Advance Original Work in Philosophy, on the strength of a substantial grant which he got from the Rockefeller Foundation. There are at present three of us who are on leave of absence from routine work, thanks to Phil Rice.

As a teacher, he was adored by students. As a colleague he was highly esteemed by members of all three Divisions of our Association. As a man, he was anxiously critical of his own ability, which restlessly moved him on, till he knew everything about something, and something about everything. His loss is tragic.

VIRGIL C. ALDRICH

REGINALD CHAUNCEY ROBBINS

Reginald Chauncey Robbins, who died in Santa Barbara, California, on November 19, 1955, was founder of the Robbins Library of Philosophy, Psychology, and Social Ethics, later the Robbins Library of Philosophy, at Harvard University, and a pioneer in behalf of the principle, now fairly well established, that the philosophy student as much needs and deserves his working library as the chemist does his laboratory. Born in Boston, November 10, 1871, he attended Noble's School there, and in 1892 was graduated from Harvard College, *summa cum laude* in Political Economy and with highest honors in Philosophy. He was for some years treasurer of the Waltham Watch Co. and chairman of the Finance Committee of the Town of Hamilton, but he found business an uncongenial burden which he dropped in 1910. He had meantime studied philosophy for two years in the Harvard Graduate School (1894-1895, 1899-1900), and was exchanging philosophical views by a wide professional cor-

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respondence. His donations for the Library were annual from 1905 to 1920, and he never lost his concern for it. He was a member of the Overseers' Committee to Visit the Division of Philosophy from 1903 to 1933 (two years excepted, 1920-21 and 1923-24), and was its chairman from 1907 to 1918.

Between 1903 and 1920, Robbins published nine volumes of poems, of a strongly philosophical tenor. He played with the Pierian Quartet and Orchestra of Boston and sang with the Cecilia Society, and he composed, principally for his own use, 152 songs which appeared, from 1921 to 1941, under imprints as far apart as Paris and Hollywood. This experience went into the thirty years' shaping of his massive *Outline of a General Aesthetic*, which was distributed, however, only in a few typewritten copies.

Robbins was almost a lifelong member of the American Philosophical Association, but he was member also of three hunts and four yacht clubs. He volunteered for the Navy in the first few days of World War I and commanded small vessels and later served as historian of Naval forces in European waters. A traveler, he sometimes lectured on such subjects as the architecture of the Orient. It was in behalf of conservation of plant and animal life, however, that he most spoke and wrote, beginning with a pamphlet against "Bird killing as a Method in Ornithology" in 1901. He collected for the Arnold Arboretum, and after Santa Barbara became his home, in the 1920s, he was a curator, under several titles, of the Museum of Natural History there. Very little that is human was alien to him, and almost nothing that is non-human.

DONALD C. WILLIAMS

I. K. STEPHENS

I. K. Stephens, Professor and Chairman of the Department of Philosophy at Southern Methodist University, died March 16, 1956, at the age of 68. A native Texan, Professor Stephens received the A.B. degree from Southwestern University, the M.A. from Southern Methodist University, and the Ph.D. degree from Harvard. At Harvard he wrote his Dissertation on Cassirer under the direction of Professor C. I. Lewis, and later contributed an essay on Cassirer's use of the *a priori* in the volume devoted to Cassirer in the *Library of Living Philosophers*.

Professor Stephens "discovered" Edmund Montgomery, and secured most of his writings and papers for the Southern Methodist University library. He published a book on the life of Montgomery called *The Hermit Philosopher of Liendo*. In addition he contributed many articles to scholarly journals in the field of philosophy.

He was a charter member of the Southwestern Philosophical Conference, and served at one time as its president.

Professor Stephens taught at Southern Methodist University for thirty-five years. He was loved and respected by students and colleagues alike. His influence on the cause of learning in the Southwest was great, and his loss is tragic. His friends and students lose not only a friend, but a wise and willing counselor.

W. B. MAHAN

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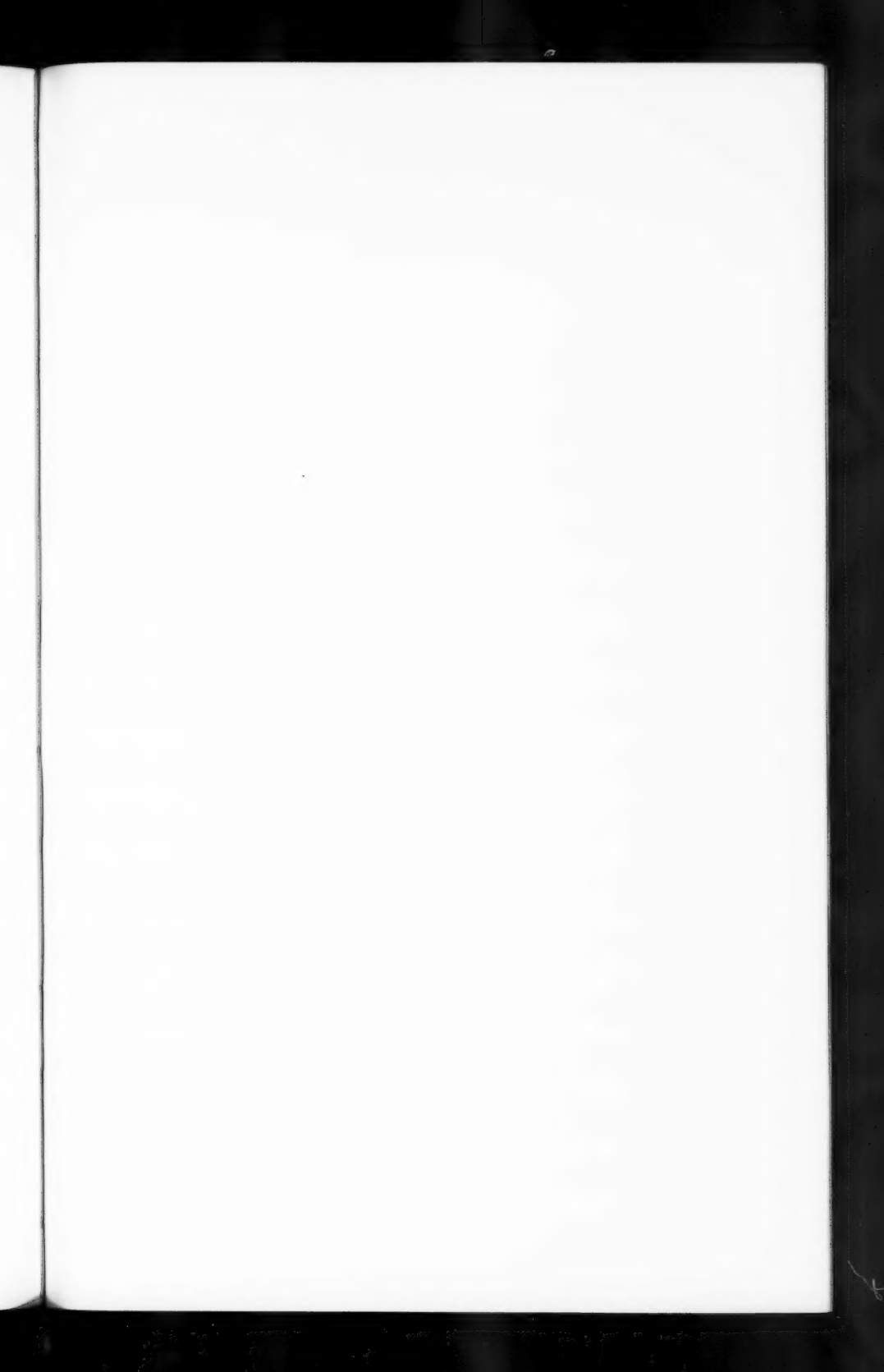
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